THE ALTAR

ITS ORNAMENTS AND ITS CARE

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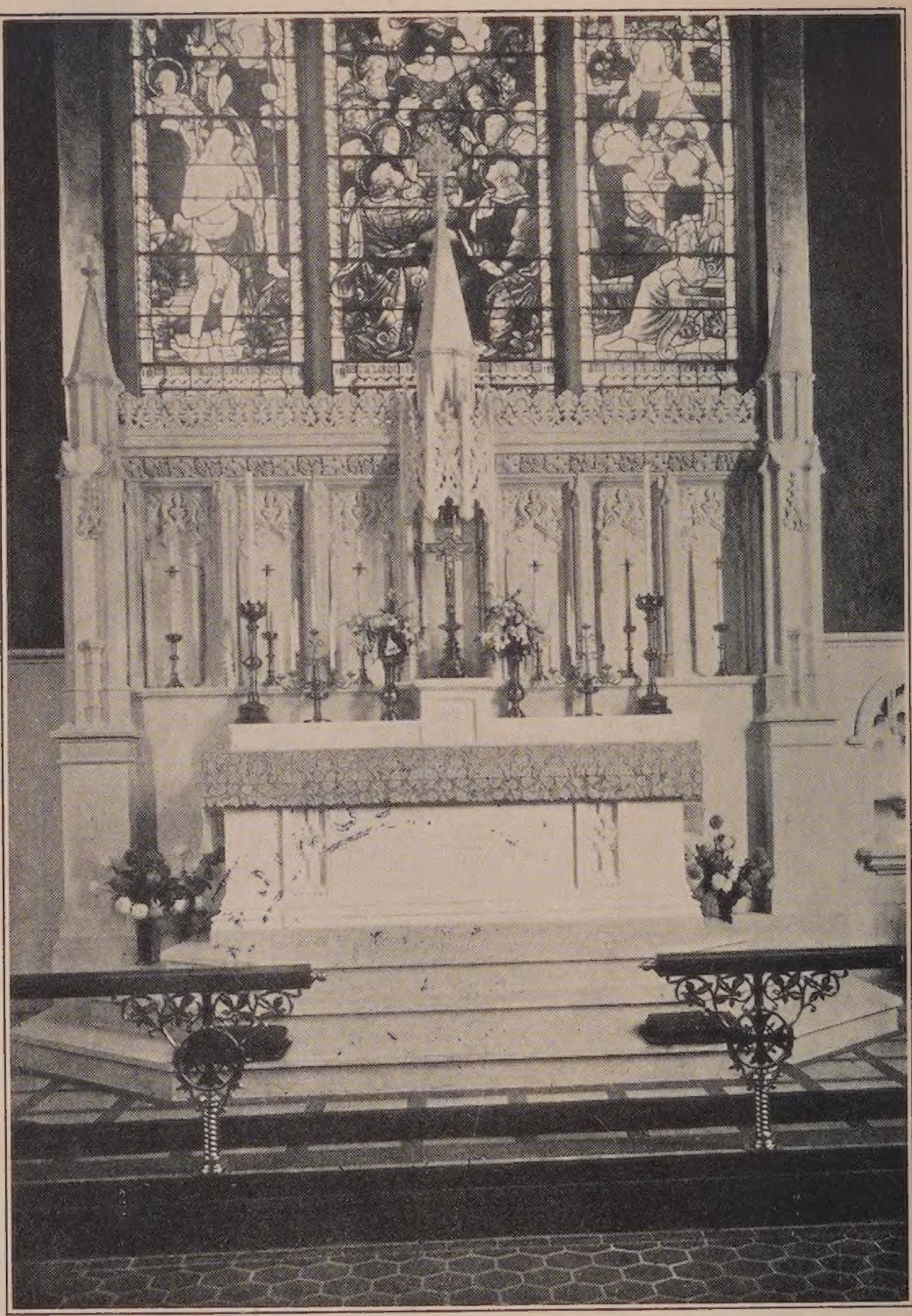
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N. C.

THE ALTAR



SILL MEMORIAL ALTAR
St. Chrysostom's Chapel, New York City

THE ALTAR

ITS ORNAMENTS AND ITS CARE

WITH NOTES ON
ALTAR WORK, THE CHURCH YEAR, CHRISTIAN SYMBOLS,
FLORAL EMBLEMS, ETC., A LITANY OF THE ALTAR,
PRAYERS AND INTERCESSIONS, ETC.

COMPILED BY

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THIS COMPILATION

IS

AFFECTIONATELY DEDICATED

TO

THE RT. REV. WILLIAM T. MANNING, D.D., LL.D., D.C.L.,

THE TENTH BISHOP OF NEW YORK

'Tis for THEE we bid the frontal
Its embroidered wreath unfold,
'Tis for THEE we deck the reredos
With the colors and the gold.

THINE the floral glow and fragrance,
THINE the vesture's fair array,
THINE the starry lights that glitter
Where THOU dost Thy Light display.

—CANON BRIGHT.

Note

✠

THIS little manual is intended as a practical guide to those whose privilege it is to serve at the altar or in the care and adornment of the Sanctuary.

Thanks are due and are hereby tendered to Messrs. A. R. Mowbray & Co. and Messrs. E. P. Dutton & Co., for allowing the reproduction of certain extracts from their publications.

If those who use this handbook should be in any way stirred to a greater zeal and increased reverence in the work of the ministries of the Altar, whether public or hidden, the compiler's labor will be abundantly rewarded.

Feast of the Annunciation A. D., 1925.

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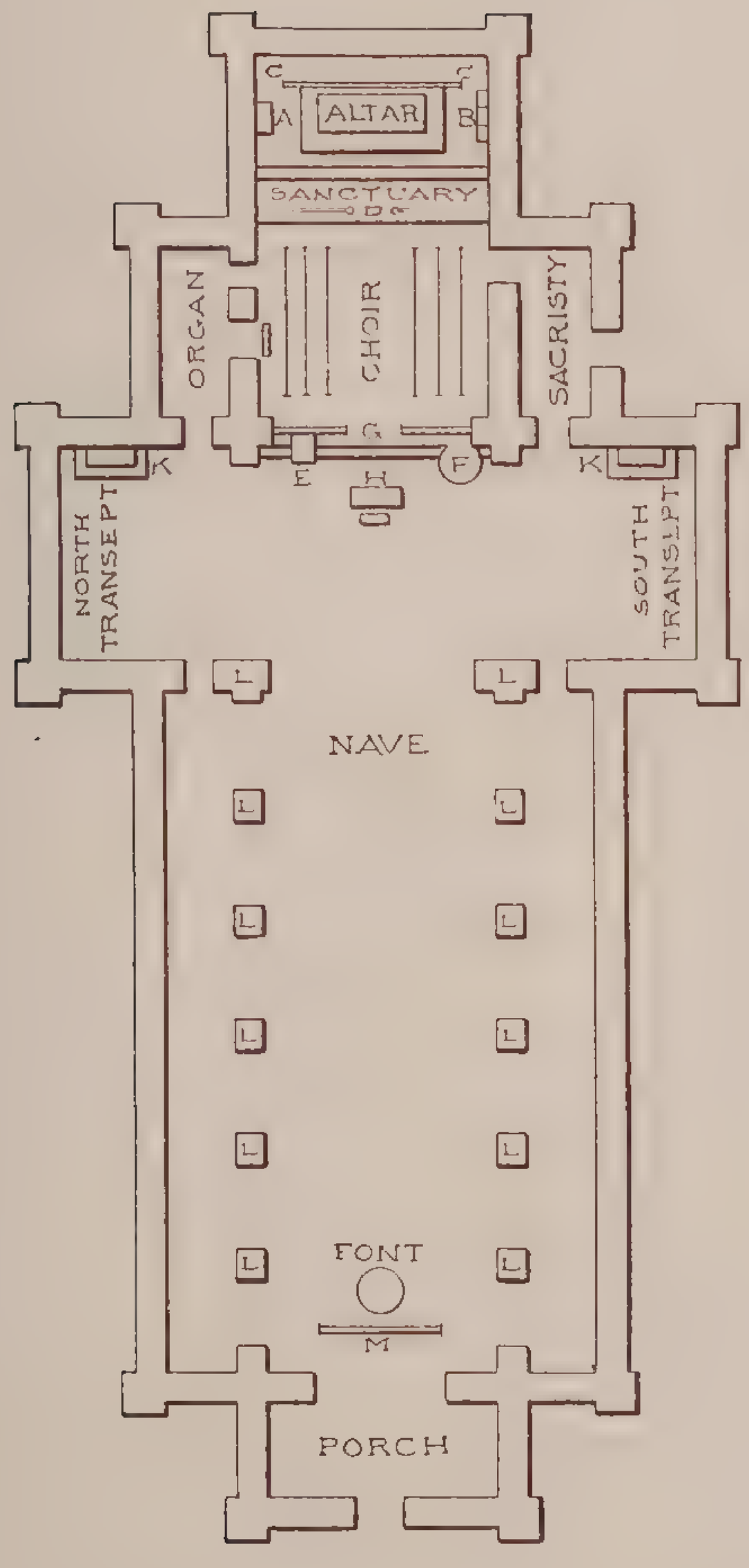
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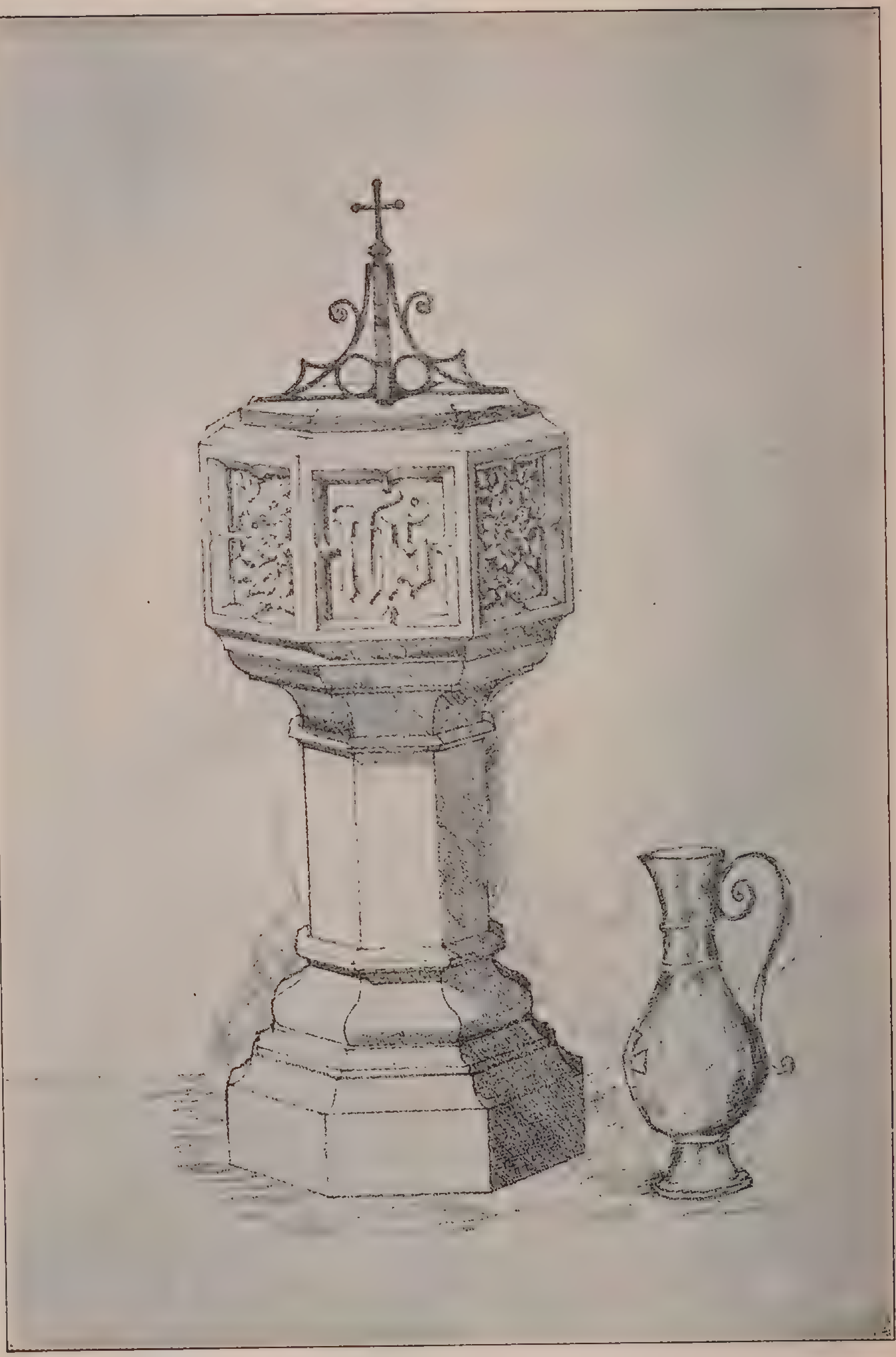
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PLAN OF A CHURCH BUILDING



FONT, WITH COVER AND EWER

The Baptistery

✢

THE BAPTISTERY is that part of the Church set apart for the administration of Holy Baptism. Its proper place is near the West door. Its position thus symbolizes the gate by which we enter into the fold of the holy Catholic Church.

The Baptistery should contain a Font, Font-cover or Canopy, and Ewer. The Font should be the noblest that can be afforded. The most appropriate material is stone. It should never be made the receptacle for hats or books. For this reason, the Font should always have a proper covering or canopy. This can be of wood, ornate with brass or bronze, and should be suspended by a chain and weight by which it can easily be raised or lowered.

The EWER is a large pitcher, usually of brass or silver, and is used to carry water to the Baptistery and for filling the Font at the proper time. If the Font is not provided with a drain, the water used at a Baptism should be removed from the Font with a sponge and then poured on mother earth.

The "East"

✢

IN these explanations, it is assumed that the Chancel of the Church faces the east according to the custom that has prevailed for many centuries in the Church of England. This has not always been found feasible in building American Churches. However, even where the Chancel is not actually at the east end, it is said to be the *ritual* east, and the other directions correspond. It is assumed therefore, throughout this book, that the Chancel end is the east end of the Church.

The Chancel

✠

THE CHANCEL, in common modern use, is that part of the Church building which is east of the nave. It includes the Choir proper and the Sanctuary, and is usually separated from the Nave by a screen, called the Rood Screen.

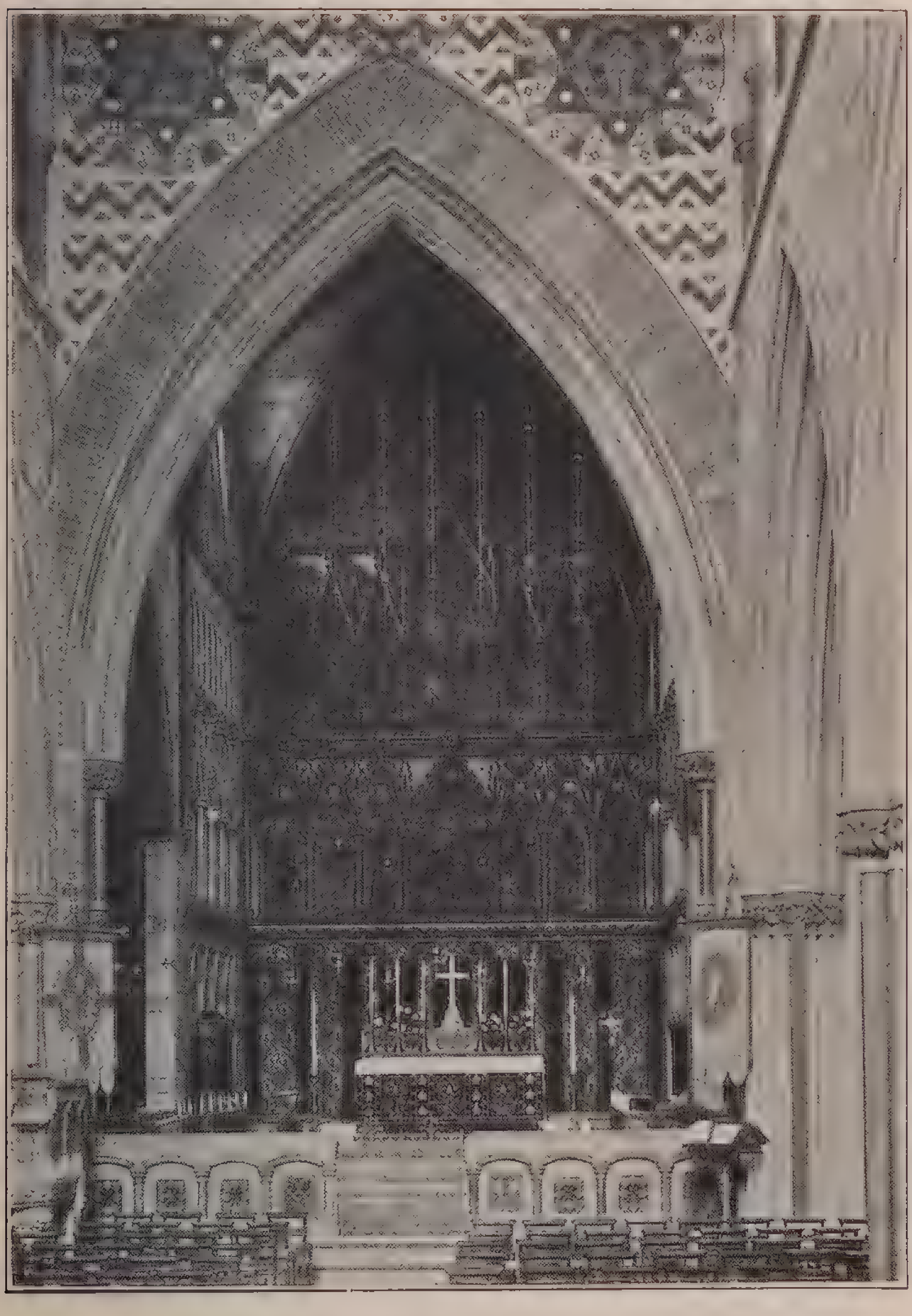
The ROOD SCREEN, as the name suggests, is surmounted by a Crucifix, with figures of the Blessed Virgin Mary (on the Gospel side) and Saint John (on the Epistle side), in allusion to St. John XIX. 26. The Rood Screen represents the gate of death, by which we enter into the Church Expectant. Thus the Crucifix on the Screen reminds us that it is by the Passion and Death of Christ alone that we can gain an entrance into Heaven.

Outside of the Rood Screen, or at the line of demarcation between the Chancel and Nave, are Pulpit, Lectern, and Litany Desk.



A PULPIT

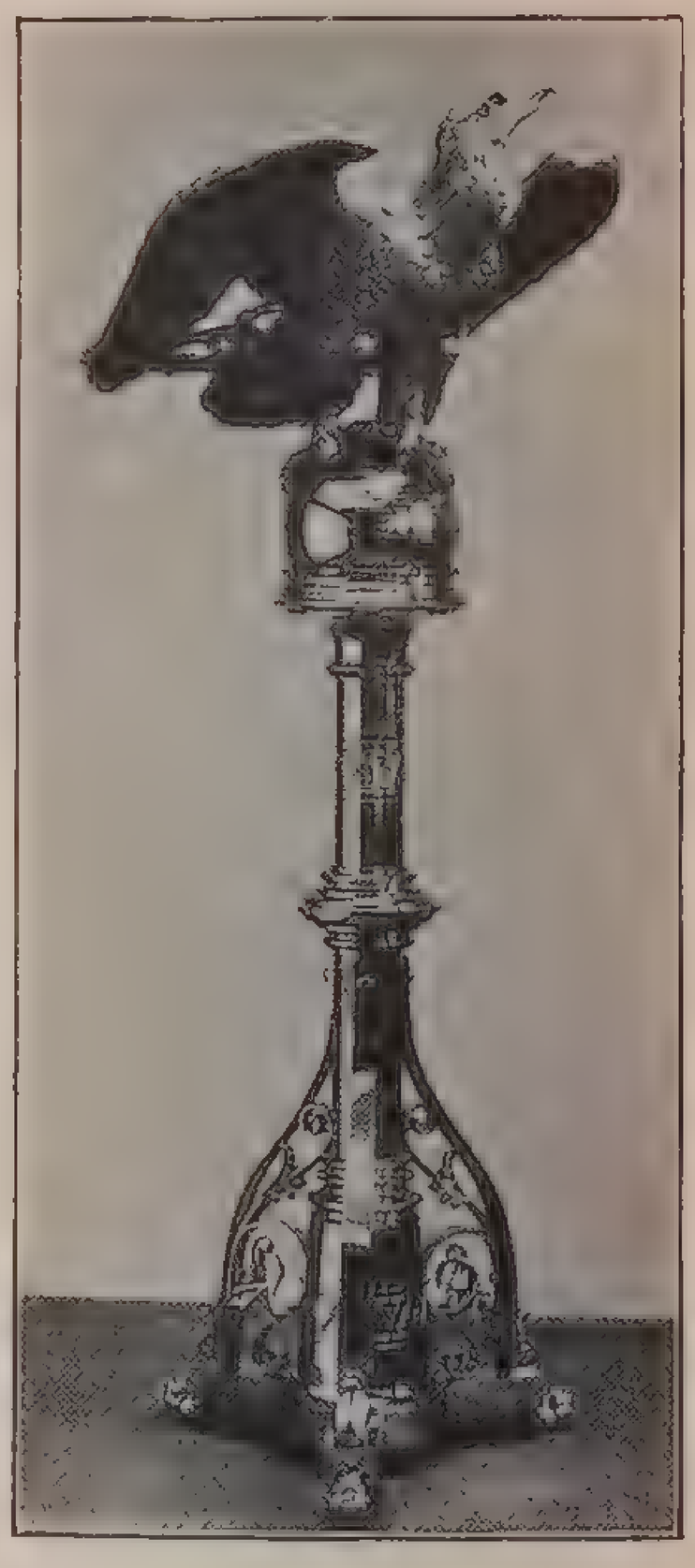
The PULPIT is usually placed on the North Side, the right of the Chancel facing West, because the ancients supposed that the voice had its strength from the right side. The Pulpit symbolizes the teaching power and authority of the Church, the means through which souls are brought to a true knowledge of the Catholic Faith. The large Crucifix hung above or near the pulpit puts us in continual remembrance that "Christ Crucified" is the leading theme of all that is preached from that place.



CHANCEL OF ALL SAINTS' CHURCH,
Margaret Street, London

The LECTERN, on which the Holy Bible is placed, and at which the lessons for the day are read, is ordinarily on the south side of the Chancel, facing West. The figure of an eagle is often used as a support for the lectern, to symbolize the flight of the Gospel message over the world.

In many Churches, however, the positions accorded the Pulpit and Lectern are transposed.



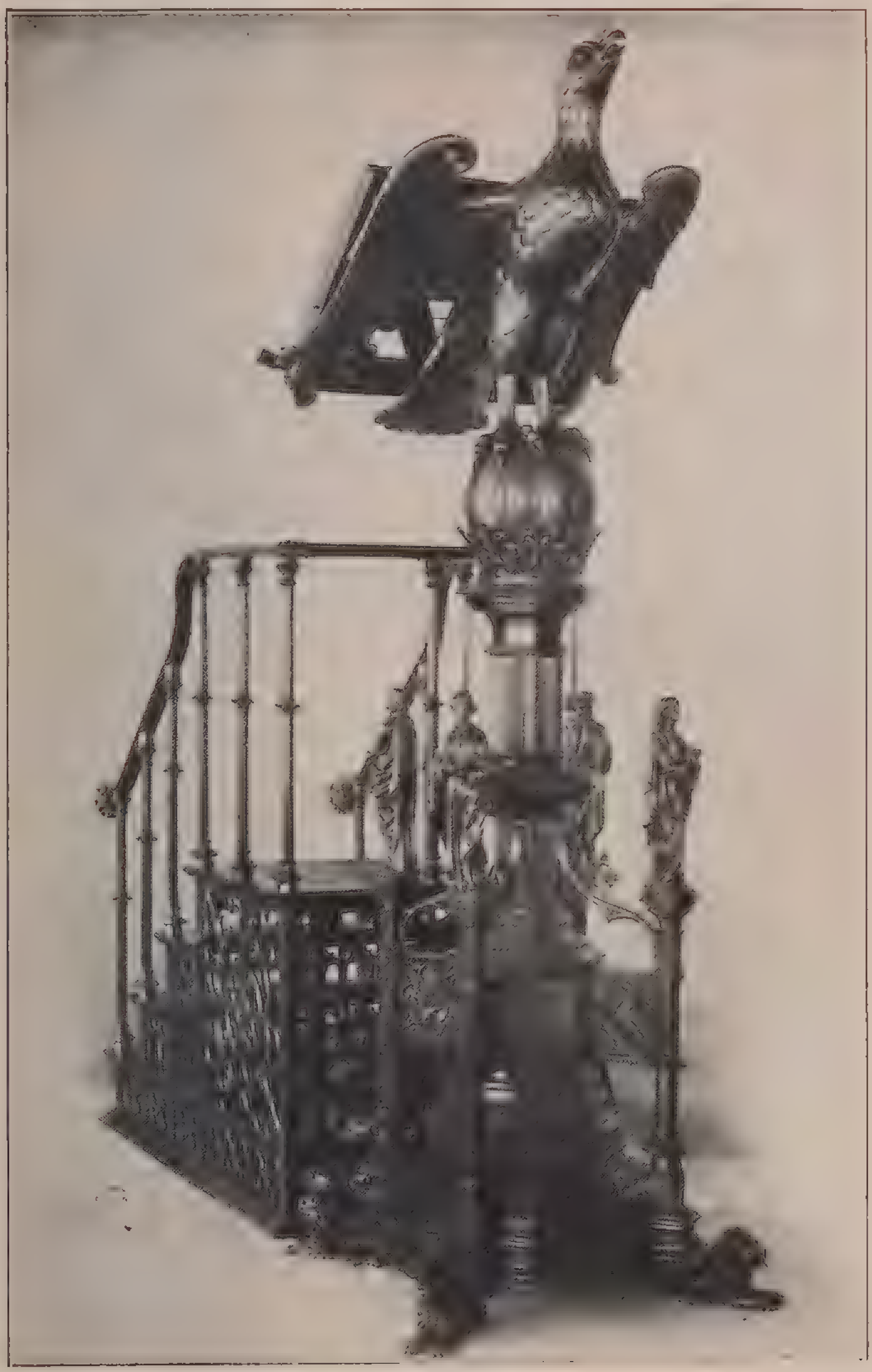
A LECTERN

The LITANY DESK is always in the Nave, outside the Rood Screen. Thus the priest descends into the body of the Church to read the Litany, because it is distinctly a penitential service. "Let the priests, the ministers of the Lord, weep between the porch and the Altar, and let them say, 'Spare Thy people, O Lord,'" (Joel II, 17).

The CHOIR is that part of the Chancel containing organ, stalls, and seats for the clergy and members of the choir, in which they sit at choir offices. In Cathedral Churches the stall of the Dean (*Decani*) is to the right on entering the Choir, hence the South or Epistle side is called the side *of the Dean* ("*Decani*"); opposite to him is the stall of the Precentor (*Cantoris*) and the North or Gospel Side is called *of the Precentor,* ("*Cantoris*").

The SANCTUARY is that part of the Chancel containing chiefly the Altar. The Sanctuary is usually raised one to three steps above the Choir.

The three parts of the Church building, namely the Nave,



LECTERN
Cathedral of St. John the Divine, New York City



A LITANY DESK

Choir, and Sanctuary, correspond to the Outer-Court, the Holy Place, the Holy of Holies, of the Jewish Tabernacle. This three-fold arrangement represents, respectively, the life on earth, or the Church Militant; the life in the Intermediate State, or the Church Expectant; the life in Heaven, or the Church Triumphant.

The Altar

✝

THE ALTAR is the most sacred part of the Church, because there Jesus is present sacramentally. The midst of the Altar is truly the center of our faith, hope, and love. The Altar itself symbolizes Mount Calvary and is the most conspicuous object in the Church. The REREDOS is the background for the Altar and is made of stone or wood, often very beautiful and ornate. The CREDENCE is a small table or shelf, on the epistle side, or a niche in the sanctuary wall, on which are placed the cruets, the alms basin, etc.

The top of the Altar, called the MENSA, should consist of a single slab of stone, marked with five crosses, one at each corner, and one in the center. These represent the five wounds of our Blessed Lord.

The Altar should be beautified and adorned with costly decorations, so that it will show forth the Holiness and Dignity of the Throne of the King of Kings and Lord of Lords. It is indeed a great privilege and blessing to minister before it or to have a share in its care and adornment.

The ALTAR-RAIL preserves the Sanctuary from intrusion and irreverence, and those only should go therein who have appointed work.

The custom of worshipping towards the EAST, and of building Churches with the Chancel at the East end, has been the rule of the Catholic Church for many centuries. The Altar is therefore at the East end, in token that Christ

is our Sun and Light, and that He will come from the East at His second Advent. "And the glory of the Lord came into the House by the way of the gate whose prospect is toward the East" (Ezek. XLIII, 4).

"I turn to the East when I say the Creed,
And this for reasons three:
First, Holy Church hath practised it,
And she's a guide for me.

"I turn to the East when I say the Creed,
For thence the rising sun
Through thousand circling months and years
His ceaseless course hath run.

"I turn to the East when I say the Creed,
And my Redeemer bless,
Who rose on our benighted earth,
The Sun of Righteousness.

"I turn to the East when I say the Creed,
And look for my final doom;
For thence the Scriptures seem to speak
The Righteous Judge shall come.

"I turn to the East when I say the Creed;
My reasons I have given.
But not my EYE ALONE, my HEART
Must turn itself towards Heaven.

"So I turn to the East when I say the Creed,
And tell me now, I pray,
Why any humble Christian need
To turn the other way."

—F. M. K.

The Ornaments

✠



ALTAR CRUCIFIX AND CANDLESTICKS

THE most important Ornament of the Altar is the CRUCIFIX or CROSS. A simple Cross will suffice, but it will be more in conformity with ancient practice, if the Cross have upon it a Figure of our Lord. It is the symbol of our Christian religion and of the self-sacrificing life we are expected to live. The Crucifix especially symbolizes the manner in which Jesus atoned for our sins, and reminds us of what the Saviour has done for us. The Crucifix inspires every worshipper to nobler and better life.

The Cross when carried (called the PROCESSIONAL CROSS) should kindle devotion in the heart of the Christian and should be to us an inspiration to better soldiership in behalf of our religion.

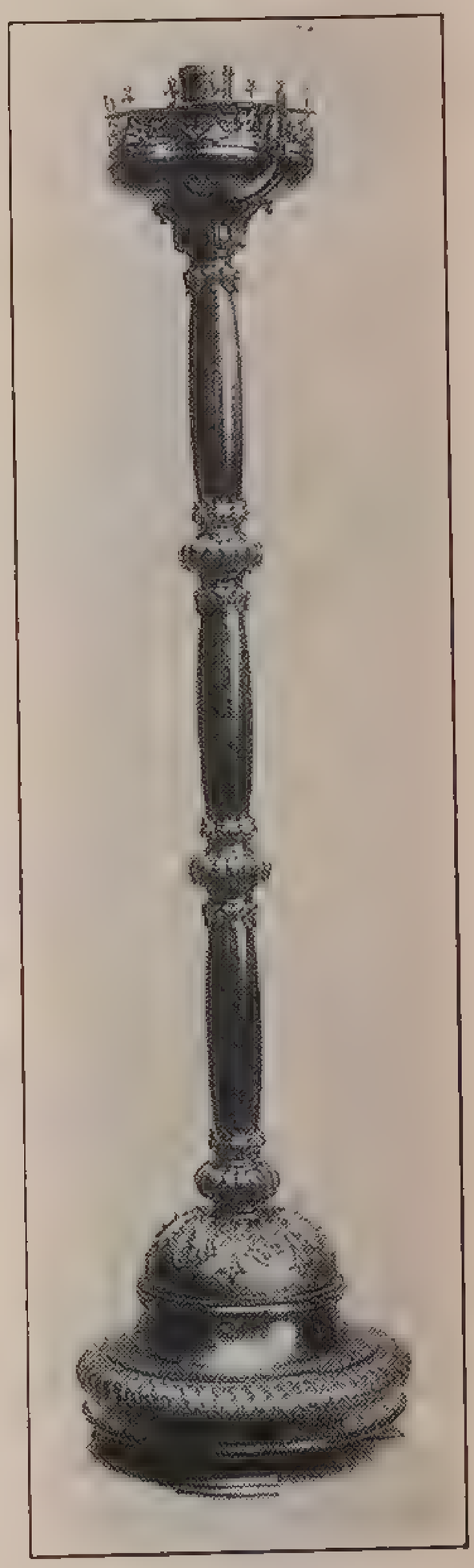
Besides the Crucifix or Cross, there are the two EUCHARISTIC CANDLESTICKS, and the OFFICE



A PROCESSIONAL CROSS



SANCTUARY LAMP



ALTAR CANDLESTICK

CANDLESTICKS, which are the THREE, FIVE, or SEVEN BRANCH CANDLESTICKS, and the ALTAR VASES. All these are generally not placed on the Altar proper, but on the RE-TABLE OR GRADINES. The Altar Cards, and the Missal Desk holding the Missal, are carried from the Credence and put in their proper places on the Altar, when there is to be a celebration of the Holy Eucharist.

The SANCTUARY LAMP is suspended from the roof of the Sanctuary and hangs before the Altar. When lighted, it symbolizes Christ's perpetual Presence in the Church and is a sign that the Blessed Sacrament of the Holy Eucharist is reserved.

The SEVEN LAMPS suspended in the Sanctuary and before the Altar, when lighted symbolize the Seven Spirits of God, as well as the Seven Gifts of the Holy Ghost.

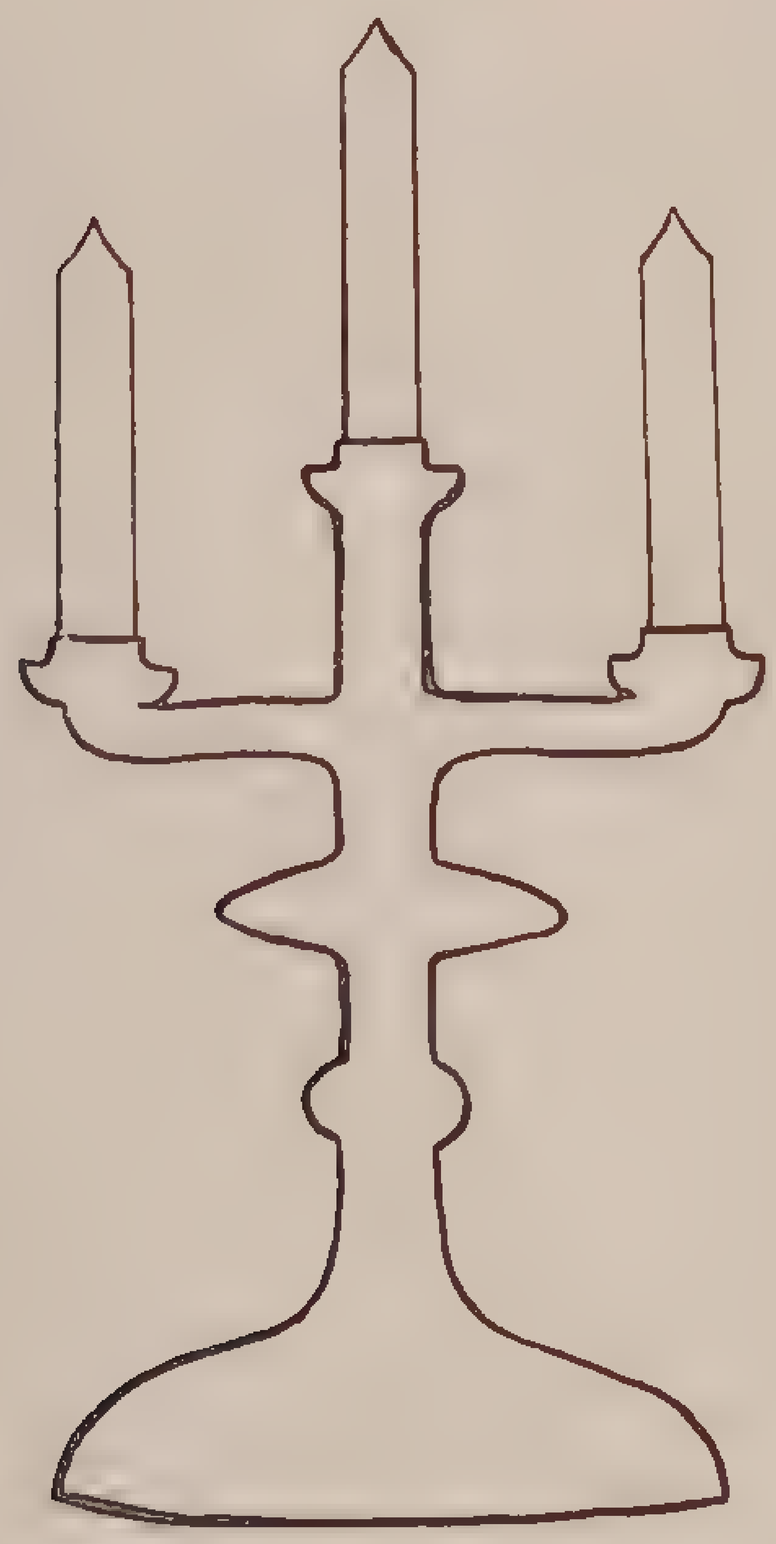
The SANCTUS-BELL is a small bell sometimes placed on the Epistle side of the Altar Steps. It is rung at the *Sanctus*, and at the words of Consecration, to stir the worshippers to adoration.



AN ALTAR
(Holy Innocents' Church, Hoboken, N. J.)
Sanctus Bell at lower right

Candles, Lights, and Incense

✢



LIGHTED CANDLES are used on the Altar to signify that Christ is the very true Light of the World, or, as we say in the Nicene Creed, "Light of Light." Lights also signify the joy and glory of the Catholic Religion. The two EUCHARISTIC LIGHTS, which burn at the time of the Celebration, represent the Human and Divine Natures of Christ, which He bears at the Right Hand of His Father in Heaven.

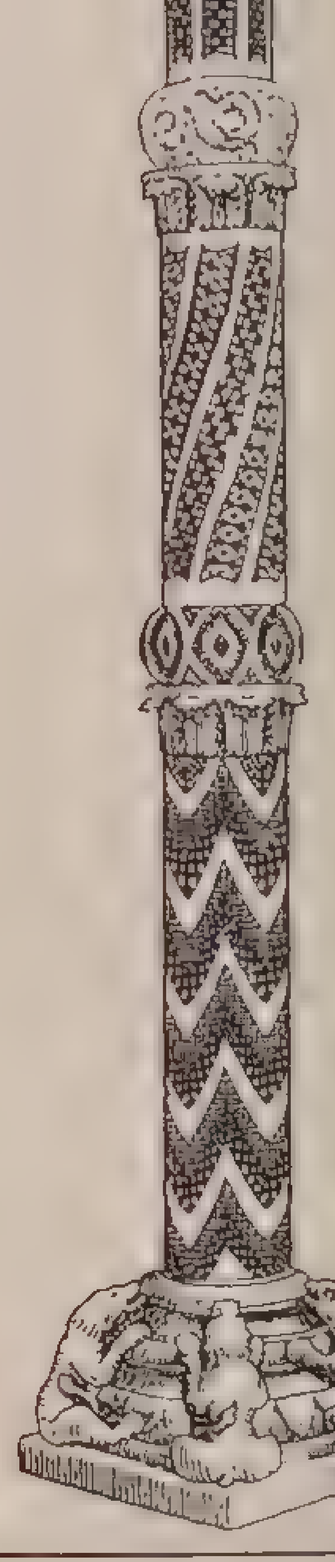
The THREE-BRANCH LIGHTS symbolize the Holy Trinity; the FIVE-BRANCH LIGHTS, the five wounds of our Lord; the SIX LIGHTED CANDLES (three on each side of the Cross or Crucifix) symbolize the day and the hour of the Sacrifice upon the Cross; the SEVEN-BRANCH

CEREMONIAL CANDLESTICKS

GOSPEL LIGHTS



THE ABBEY OF LA CAVA



THE DUOMO SALERNO

ITALY

LIGHTS symbolize the Seven Sacraments. All lights on the Gradines, other than the two Eucharistic Lights, are OFFICE LIGHTS.

The PASCHAL TAPER is a large candle placed on the Gospel side of the Altar during Easter-Tide. It burns throughout Easter week at Matins, Evensong, and the Eucharist, and until the Feast of the Ascension. It thus symbolizes our Lord's Presence on earth during the forty days after His Resurrection. The Paschal Taper is extinguished at the Gospel on Ascension day, in token that the light of Christ's visible presence was at that time removed. This candle rests in the PASCHAL CANDLESTICK.

At a low Celebration of the Holy Eucharist, the Server or Acolyte first lights the Candle on the Epistle side and then that on the Gospel side, extinguishing them in the reverse order.

At all solemn services, two Acolytes should light the candles, one on the one side and one on the other, beginning with those candles nearest the Cross; but in extinguishing, they begin with those farthest from the Cross. If but one Acolyte light them, he first lights the candles on the Epistle side and then those on the Gospel side, beginning in each case with the one nearest the Cross; but in extinguishing them he proceeds in the contrary order, beginning with the one furthest removed from the Cross on the Gospel side.

Candles are blessed and carried in procession on Candlemas Day (Feb. 2—Purification of B. V. M.) in remembrance of our Saviour having been declared by Simeon to be "a light to lighten the Gentiles."

INCENSE confers dignity and impressiveness upon Divine worship. It is a beautiful symbol of devotion and prayer. "Let my prayer be set forth in Thy sight as the incense."

The NAVICULA, a "little ship," is the name for the vessel that holds the incense.

The THURIBLE is another name for the CENSER.

The THURIFER is the person who swings the censer.

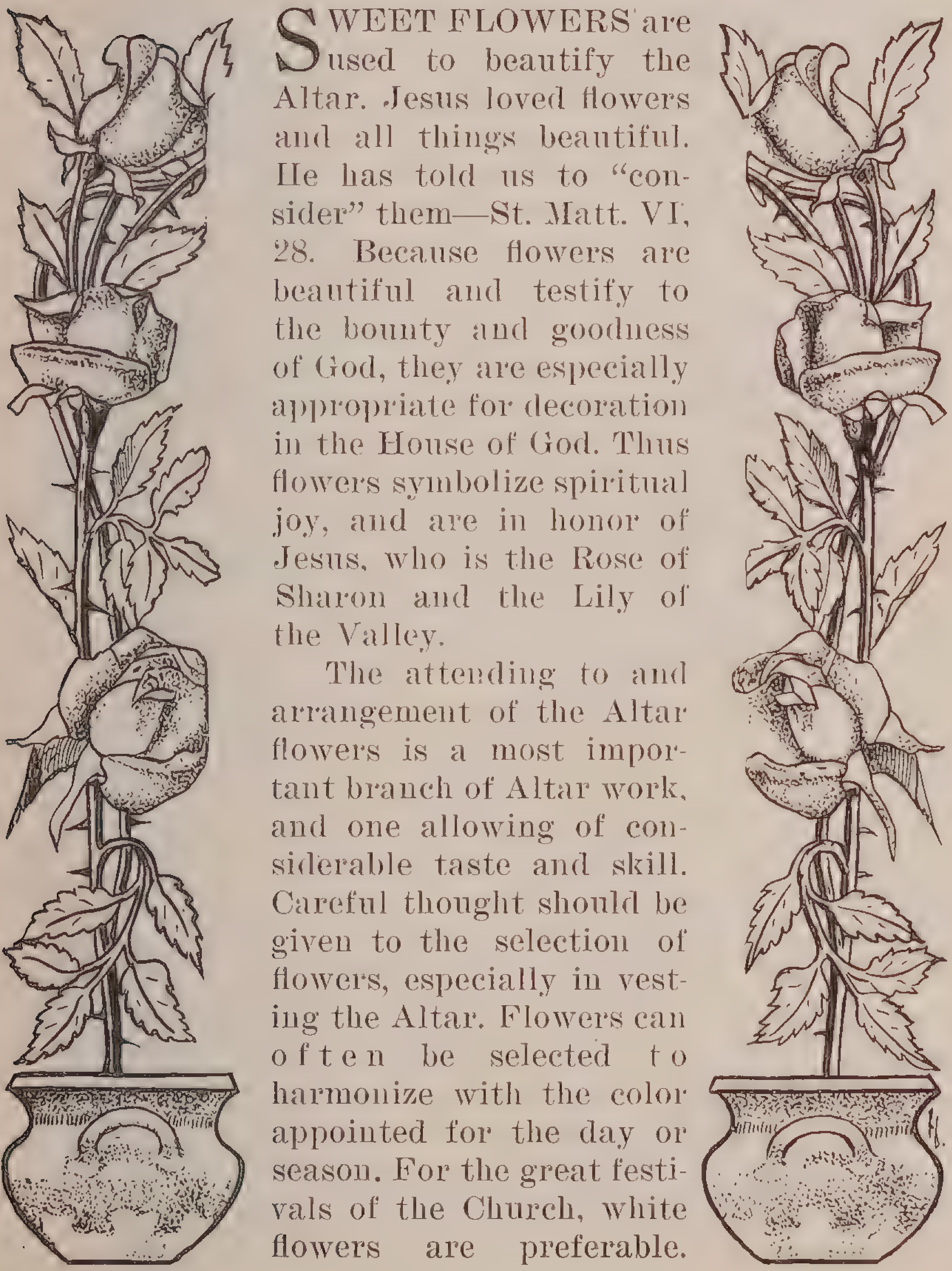
An AMPULLA is a vessel for holding the consecrated oils used in anointing the sick; formerly used also in anointing priests at their ordination and bishops at their consecration, and still used in England in the anointing of the king at his consecration.



AMPULLA
Containing the oil used in the Coronation
of the Kings of England

The Altar Flowers

✝



SWEET FLOWERS are used to beautify the Altar. Jesus loved flowers and all things beautiful. He has told us to "consider" them—St. Matt. VI, 28. Because flowers are beautiful and testify to the bounty and goodness of God, they are especially appropriate for decoration in the House of God. Thus flowers symbolize spiritual joy, and are in honor of Jesus, who is the Rose of Sharon and the Lily of the Valley.

The attending to and arrangement of the Altar flowers is a most important branch of Altar work, and one allowing of considerable taste and skill. Careful thought should be given to the selection of flowers, especially in vesting the Altar. Flowers can often be selected to harmonize with the color appointed for the day or season. For the great festivals of the Church, white flowers are preferable.

When they can be had, red peonies are very beautiful and appropriate for Whitsun Day.

Flowers and other decorations should be used only on Festivals and should not be used during the solemn seasons of Advent or Lent; except they may be used sparingly on the Third Sunday in Advent (*Gaudete*) and on the Fourth Sunday in Lent, Mid-Lent Sunday (*Laetare*).

When flowers wither or decay, they must be removed from the Church at once. Artificial flowers should never be used.

The following flowers are considered to be most suitable for the Altar.

(Reproduced from *A Manual for Country Sacristans*, by the kind permission of Messrs. A. R. Mowbray & Co., London.)

January: Christmas roses, white primulas.
February: Snowdrops, cyclamen.
March: White violets, jonquils, daffodils, arums, white primulas, deutzias, azaleas, tulips, arabis.
April: Deutzias, azaleas, primroses, hyacinths.
May: Star of Bethlehem, lilies of the valley, small arums, tulips, alyssums, geraniums.
June: Roses, jasmine, irises, geraniums, white tree-lupin.
July: Roses, various lilies, geraniums.
August: Roses, phlox, white rockets, begonias.
September: Japanese anemones, gladioli, asters, Michaelmas daisies.
October: Japanese anemones.
November: Arums, chrysanthemums.
December: Arums, chrysanthemums, Christmas roses.

The Sacred Vessels

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THE Sacred Vessels are Chalice, Paten, Ciborium, Pyx, Bread Box, Cruets, Spoon, Lavabo Basin or Bowl, Censer, Alms-Basin, Ewer, and Baptismal Shell.

The CHALICE is a cup of precious metal in which the wine is consecrated at the Holy Eucharist, and from which the faithful are communicated. It should be of gold or silver and ornamented simply with a Cross or some other Sacred Sign.



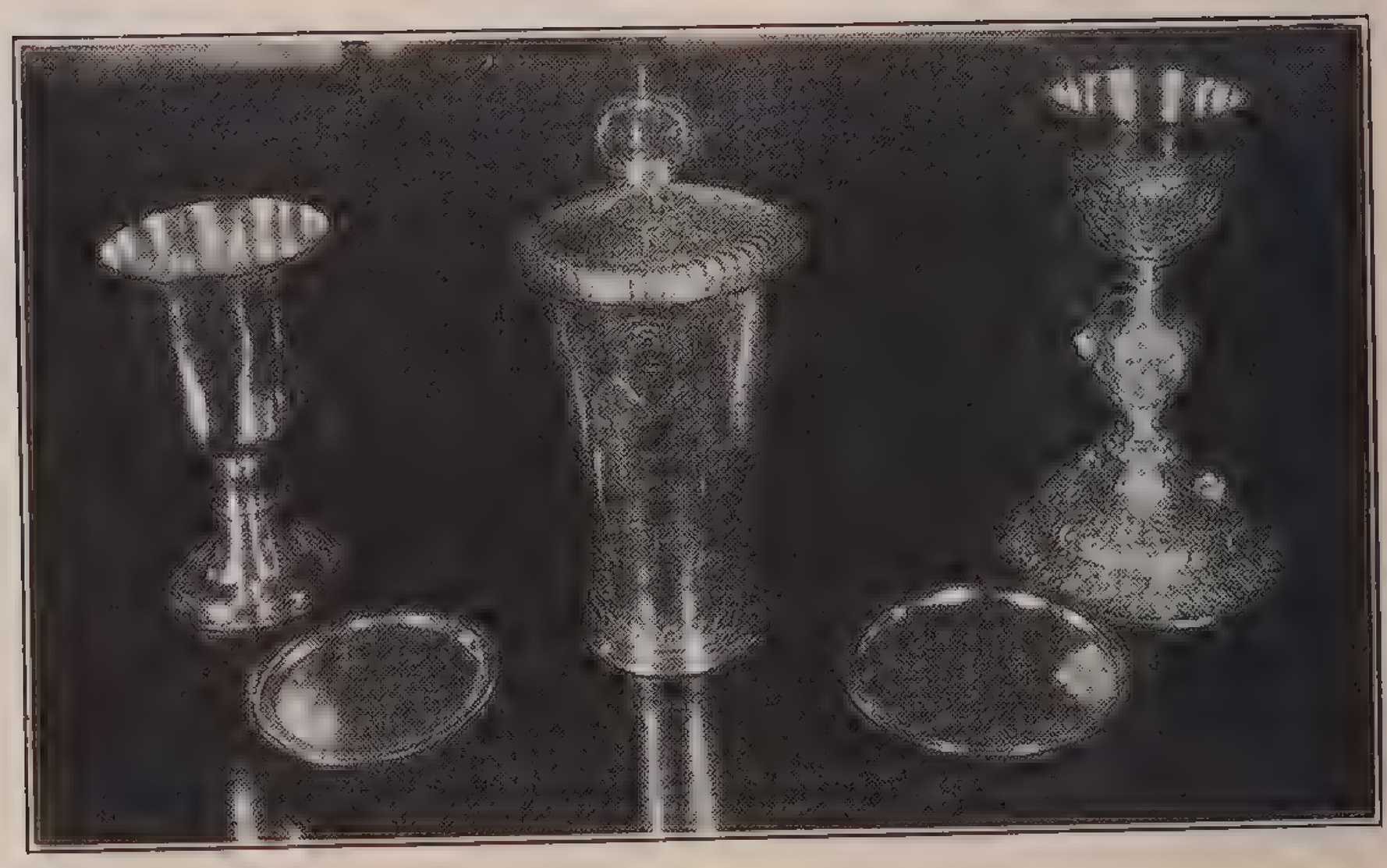
PATEN WITH TWO CHALICES

The PATEN is a thin plain plate of gold or silver, on which the Altar Breads are placed for Consecration, and from which the faithful are communicated. The Paten should be made so that its bowl will fit securely into the Chalice, over a Purificator.

The CIBORIUM is similar to the Chalice, but with a cover. It is used for holding the Reserved Sacrament. The Bread Canister is also sometimes called the Ciborium.

The PYX is a small gold or silver box, in which the Blessed Sacrament is carried to the sick and dying.

The BREAD-BOX or CANISTER is a small gold or silver box, in which the Altar Wafer Breads are kept on the Credence during a Celebration, till required for use.



COLONIAL COMMUNION PLATE
St. Mary's Church, Burlington, N. J.



GOLDEN CHALICE
Cathedral of St. John the Divine, New York City

The CRUETS are vessels of glass or precious metal, one of which contains the wine to be used for a Celebration; the other, the water for mixing therewith, and also for the washing of the Celebrant's fingers. The Cruets are kept on the Credence during a Celebration, the Wine Cruet on the right, the Water Cruet on the left of the Bread Canister, which is placed in the center. It will be found convenient to have the Cruets provided with hinged lids, instead of separate stoppers. The letters V and A, respectively, should be cut or engraved on the Cruets, when they are a pair; the letter V signifying *VINUM*, "wine," and the letter A, *AQUA*, "water."

The SPOON, of gold or silver, should rest on the Credence during a Celebration, to be used if necessary, for removing any impurity from the Chalice.

The LAVABO-BASIN or BOWL should be of gold or silver. It is used for the lavabo or washing of the Celebrant's fingers immediately before the Prayer for the Church Militant, as a symbol of the purity with which he should approach the Sacred Mysteries. The Lavabo-Basin is often engraved with the appropriate inscription, "I will wash my hands in innocency," Ps. 26, 6.

The CENSER or THURIBLE is a vessel of brass, silver, or gold, in which incense is offered.

The ALMS-BASINS are usually of silver or brass. The Receiving Basin is sometimes of gold. They are used to hold the alms and offerings of the faithful. After the alms or offerings are presented by the Priest, the Alms-Basins should not remain on the Altar, but should be carried and placed on the Credence.

The EWER is used at the Sacrament of Holy Baptism. It is usually of brass or silver. See illustration, page xii.

The BAPTISMAL-SHELL is a real scallop-shell, or a small silver or gold vessel in shape of a scallop-shell, used for taking up water from the Font and pouring it on the head in Holy Baptism.



GOLDEN ALMS BASIN

Presented to the American Church by the Church of England. It is used in the presentation of the triennial United Thank Offering of the Woman's Auxiliary in connection with each General Convention.



CREDENCE TABLE

Bishop Gilbert Memorial
Church of the Messiah, St. Paul



ALTAR FRONTAL
Made by the Sisters of St. John the Baptist



FRONTAL OF PILLOW LACE
Made by a Belgian Nun

Altar Vestments and Linens

✠



ALTAR FRONTAL AND SUPER-FRONTAL

THE single slab (the top of the Altar) should be covered first with a waxed linen cloth called the CERE-CLOTH, to protect the upper coverings from dampness, which often rises from stone. This first covering should be plainly hemmed and the exact size of the MENSA. The next covering is the LINEN-CLOTH, the same size as the Cere-Cloth, but of coarser linen. A third covering called the FAIR WHITE LINEN is placed over the second cloth. The Fair White Linen should be the *EXACT WIDTH* of the Mensa, but should be long enough to descend to within six inches of the predella, at both ends. Five Crosses should be worked

on this covering, one at each corner of the Altar and one in the center of the front edge, near the hem. The Fair White Linen represents the winding sheet in which the Body of Jesus was wrapped at His Burial, and the five Crosses are thus a memento of His five wounds. The ends of the Fair White Linen may be embroidered in WHITE, or trimmed with rich lace or linen fringe.

It is a very careful piece of work to take the measures for the Fair White Linen. The best way is to make a paper pattern of the top of the Altar, because unless the measures are taken with a steel tape-measure, the linen will almost invariably be a trifle too small when finished. These three coverings, the Cere-cloth, the Linen cloth, and the Fair White Linen, should be the permanent vestments of the top of the Altar or mensa. They should all be of Linen. Except at the time of the Celebration, the Fair White Linen should be covered by a cloth of green silk velvet or baize, the exact length and width of the Mensa, lined and marked with five Crosses. This fourth cloth is called the Protector.

It is, of course, understood that the Altar is always kept vested for daily celebrations, when the Protector is thus used. The Fair White Linen should be changed twice a month, the Cere-cloth and Linen Cloth at least four times a year.

The FRONTALS, of the appointed colors, are the coverings or vestments for the front of the Altar. When they are used, they should be stretched on wooden frames so that they can easily be hooked in place.

The SUPER-FRONTAL should never extend over or upon the Mensa. It will be found convenient to have the Super-Frontal stretched on the frame, over the Frontal, in each case, so that both can be hooked to the front of the Altar and taken away as one piece. Where the Super-Frontal is used only, it may be sewed to the second required piece of linen, which covers the Mensa.

The CORPORAL is the linen on which the Sacred Host is to be placed. It is twenty-one inches square, and should be made of fine, smooth linen, with narrow hem. There should be no ornamentation of any kind, except a small Cross embroidered in *WHITE*, in the center of the front edge NEAR THE HEM. The Corporal is carried to and from the Altar in the BURSE, at a low Celebration. When laundered, it should first be rinsed in clear water and then washed, the rinsing water being poured into mother earth. The Corporal should be folded right side up into nine equal squares of seven inches each, three folds length-wise and three cross-wise. Corporals which have been used should not be put away, but should be left in their respective Burses. The Corporal, when unfolded and in place, should never hang over the front edge of the Altar.

The PURIFICATORS are small linen napkins for wiping the Chalice and Paten. The Purificator is from twelve to fifteen inches square, finished with as narrow a hem as it is possible to turn. It should be ornamented with a small Cross in the center, embroidered in white. Each Purificator should be folded like the Corporal, only right side out. It is well to have a good supply of Purificators ready for use, as they should be used only once before laundering. They should be rinsed and laundered like the Corporal.

The PALL is of linen, stretched tight over a piece of stiff cardboard, seven or eight inches square, according to the size of the Paten. It is used to protect the Chalice during the Celebration. A square piece of thin, fine linen with very narrow hem should be sewed upon the under side, being caught at each corner. This lining should be taken off frequently, and washed with the utmost care, being rinsed in clear water like the Corporal and Purificators. Upon the upper side of the Pall should be embroidered in the center, the letters I. H. S., surrounded by a crown of thorns.

The LINEN CHALICE VEIL should be eighteen inches square and may be richly embroidered and trimmed with fine lace. This is the "fair linen cloth," as the rubric directs to cover "what remaineth of the Consecrated Elements" after the Communion of the faithful.

The LAVABO-NAPKIN or MUNDATORY should be of linen, without lace or fringe, with a narrow hem. It should be twenty-five inches long and nine inches wide, and should be ornamented with a small Cross, embroidered in white in the center of the right end, near the hem. When laundered they should be folded right side out in three length wise folds, so that they will hang securely over the arm of the Server.

BAPTISMAL TOWELS or NAPKINS (used to dry the hand of the priest at the administration of Holy Baptism) are made the same as the Mundatory, except that they should be twelve inches wide.

The CREDENCE-CLOTH is made of linen and covers the Credence. It should be embroidered with a very simple design of the Cross or other Sacred Symbol, in the center of the front edge. It may be trimmed with two inch rich lace.

The Sacred Vestments

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THE SACRED VESTMENTS are those used at a due and reverent Celebration of the Holy Eucharist and at other Solemn services. The Vestments used at a Celebration of the Holy Eucharist only, are the EUCHARISTIC VESTMENTS. The Celebrant wears a Cassock, Amice, Alb, Girdle, Stole, Maniple, and Chasuble. The Deacon wears a Cassock, Amice, Alb, Girdle, Stole, Maniple, and Dalmatic. The Sub-Deacon wears a Cassock, Amice, Alb, Girdle, Maniple, and Tunicle.

The CASSOCK is a long garment, buttoning from the neck to the feet, worn by both lay and cleric engaged in Divine Service. The Cassock is ordinarily black, and signifies the spirit of recollection and devotion. A Bishop's Cassock is violet, which color signifies authority. The men and boys of the Choir wear black cassocks; or, in a Cathedral church, purple. Servers, acolytes, etc., sometimes wear blue, red, or purple.



The CINCTURE is a sash or girdle worn by the clergy about the Cassock at the waist, its ends hanging down at the left side.

The SURPLICE is a vestment of linen, shorter and fuller than the Cassock and is worn over it. The Surplice symbolizes innocency of life and purity of heart.

The COTTA is of linen, shorter than the Surplice, and is worn by servers, acolytes, and members of the Choir.

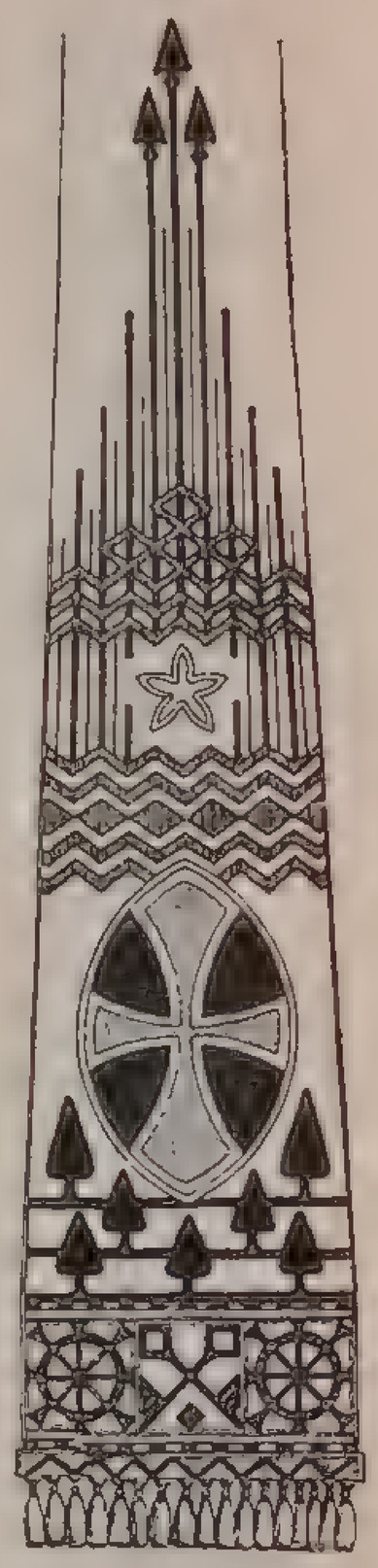
The HOOD is distinctly an academic vestment, but is often worn at choir-offices. It is hung on the back over the Surplice. Hoods differ in size, shape, and color, according to the University and Degree.



PRIEST IN CHOIR VESTMENTS



PRIEST AT THE ALTAR



The STOLE is a band of plain silk or silk damask, ornamented with a small Cross at the neck, and with various symbols at the ends. It should always be worn when administering any Sacrament, and varies in color with the season. The PREACHING-STOLE should not hang below the knees, when pendent. The Stole is worn by a Deacon over the left shoulder and tied under the right arm, as a sign of the subordination of his office.

The BIRETTA is a square cap of black silk worn by the Clergy in processions and in outdoor services. It is also sometimes worn in the Church.

The COPE is a large semi-circular cloak of rich silk or damask, having a piece of embroidery at the back called the HOOD, and a strip of ORPHREY of embroidery along the front edge. The Cope is worn over the shoulders, fastened in front by a clasp or MORSE. It is a Vestment of great dignity and is worn over the alb or surplice by the Priest or Bishop at Solemn Processions and Benedictions, at Funerals, Marriages, Solemn Matins, and Evensong, at a Pontificial Celebration, and at other especially formal services.



A COPE



WHITE FESTIVAL COPE



A BISHOP'S PASTORAL STAFF

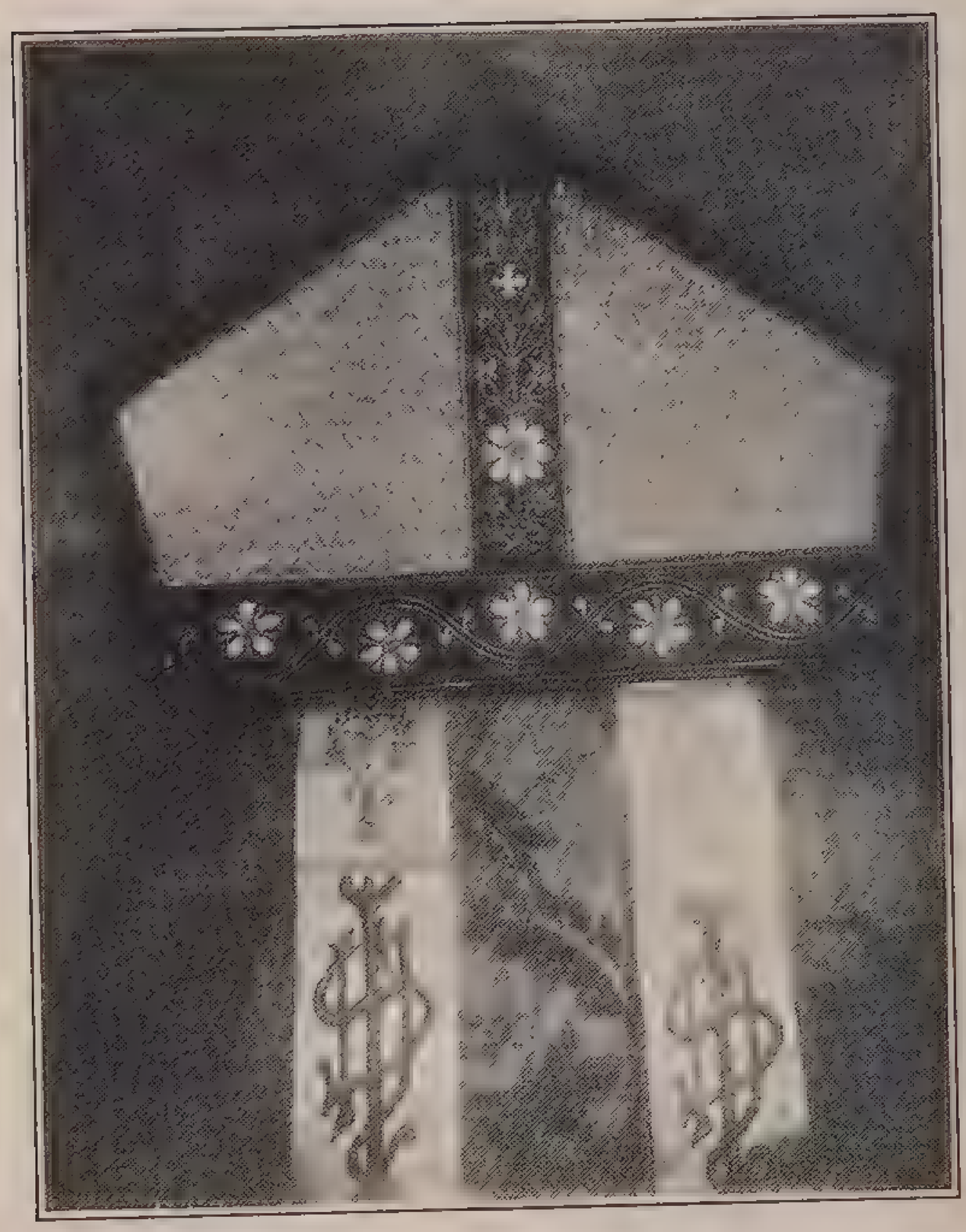
The MITRE is the ceremonial head-dress of a Bishop and is cloven in the midst like "Tongues of Fire," to signify that the Bishop is a successor of the Apostles and has a share with them in the gifts of Pentecost.

The ROCHET is a robe of lawn with narrow sleeves, worn by a Bishop, over which he wears the CHIMERE, a sort of cape with no sleeves. The former represents Administration with Love, the latter Perseverance in Duty.

The PASTORAL-STAFF or CROZIER is a symbol of the fatherly control of the Chief Pastor.

The EPISCOPAL RING symbolizes the marriage of the Chief Pastor to Holy Church.

The EPISCOPAL SEAL symbolizes devotion to the Faith.



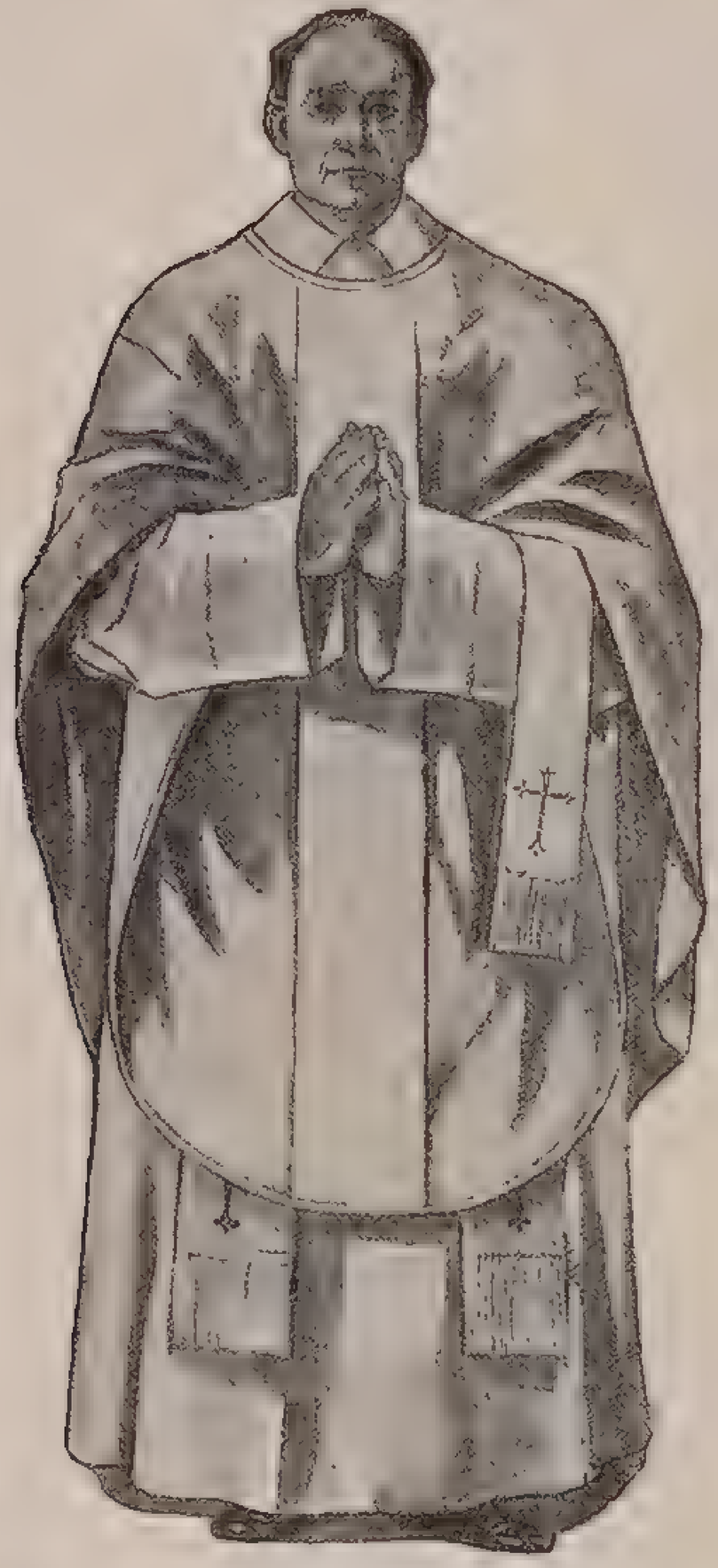
A BISHOP'S MITRE



THE BISHOP OF LONDON
Vested in Cope and Mitre and holding Pastoral Staff

The Eucharistic Vestments

✣



PRIEST IN EUCHARISTIC VESTMENTS

THE CHALICE VEIL is made of plain silk or silk damask. It is from eighteen to twenty-two inches square, depending on the height of the Chalice. It is ornamented with a Cross, in the center of the front edge. The Chalice Veil may be richly embroidered.

The BURSE is a kind of pocket, formed of two thick cardboards, covered with plain silk or silk damask, nine inches square. It is lined with white silk or linen. In texture, color, and embroidery, the Burse should correspond

with the Chalice Veil. Each Burse should have its own Corporal and Chalice Veil, always folded within it. Each set of Eucharistic Vestments should have its own Chalice Veil and Burse.

The AMICE must be of linen. It is oblong in shape, and is worn by the Celebrant like a collar, and tied in front around the waist with strings, which have been crossed over the shoulders and breast. The collar of the Amice should be neatly embroidered. An APPARELLED AMICE is one having a collar of silk, of the color of the season. The Amice represents the linen cloth with which the Jews blindfolded our Saviour, and signifies FAITH.



The ALB must also be of linen. It is a long Vestment reaching to the feet, with narrow sleeves. It is tied at the waist by the GIRDLE. It is sometimes ornamented with oblong pieces of embroidery of the color of the season at the foot, one in front and one behind, and one on each sleeve. These pieces are called APPARELS. The Alb represents the white garment in which our Lord was clothed by Herod, and signifies INNOCENCE.

The Thurifer and Crucifer ordinarily wear an alb, substituting a broad sash of the color of their cassocks, for the Girdle.

The GIRDLE is a cord three or four yards long, usually crocheted of coarse linen thread, with tassels at both ends. It is used to confine the Alb at the waist. The Girdle represents the rope with which the Lord was bound at His trial and signifies CHASTITY.

The STOLE varies in color with the season. It is worn crossed over the Celebrant's breast and should be longer than the Preaching Stole, ordinarily three yards long. It is kept in place by the Girdle. The Eucharistic Stole repre-

sents the bondage into which our Lord was brought when taken before Pilate, and signifies SERVITUDE.

The MANIPLE is in shape similar to the Stole, but shorter and narrower. It is worn by the Priest, Deacon, and Sub-Deacon, fastened over the left arm. It is about three feet long. The Maniple represents the cord with which Christ was tied at the wrists by the Roman soldiers, and signifies SPIRITUALITY.

The CHASUBLE is an oval vestment, of rich silk damask, without sleeves, open at the sides, having an aperture at the neck through which the Celebrant passes his head. It is often richly embroidered with ORPHREYS. The plain stripe in front represents the PILLAR to which Christ was tied when He was scourged, the Y-shaped cross on the back, the INSTRUMENT upon which Christ was crucified. The Chasuble may also be of fine white linen, otherwise it should follow the color of the season. The Chasuble represents the purple robe with which our Lord was clothed with mockery, in the judgment hall, and signifies CHARITY.

If the Celebrant is to preach, he removes his Chasuble before he proceeds to the pulpit. If the Celebrant be a Bishop, he lays his Chasuble upon the Epistle side of the Altar, but a priest lays his Chasuble on a stall or table prepared for that purpose. The Chasuble is resumed after the Sermon.

The DALMATIC is a vestment of plain silk or silk damask, with wide but short sleeves. It is worn by the Deacon or Gospeller at the Holy Eucharist.

The TUNICLE is a vestment of plain silk or silk damask, but not so richly embroidered as the Dalmatic and is somewhat shorter. It is worn by the Sub-Deacon, or Epistoler, at the Holy Eucharist.

Both the Dalmatic and the Tunicle represent MINISTERIAL SERVICE. They may also be used in Processions and Benedictions. If the Preacher be the Gospeller



A CHASUBLE



WHITE FESTIVAL CHASUBLE

or Epistoler, he removes his Dalmatic, or Tunicle, as the case may be, and lays it upon the Sedilia, until after the Sermon.

The PLANETA is a folded Chasuble worn sometimes in place of the Dalmatic, during Advent and Lent.



A DALMATIC

The Sacristies and Vestries

✠

(*a*)

THE PRIEST'S SACRISTY OR SACRARIUM is a room attached to a Church building proper. It is distinctly the Priest's room or private abode. In a well-regulated Sacristy, there should be:

1. A good sized press to contain the Eucharistic Vestments. The top of this will form an excellent vesting table, with Crucifix hung above.
2. A smaller press to contain all the Altar Linens.
3. A small safe to hold the Sacred Vessels and Parish Registers.
4. A built-in cupboard for Cassocks, Cinctures, Hoods, Stoles, and Surplices.
5. A basin, fitted with tap and drain.
6. A desk for the Priest's personal use.
7. A small leaf desk to hold the Parish Service Register.
8. A Prayer desk and Church Kalendar.
9. Portraits of Bishops, former Rectors, etc., may be added from time to time.
10. A small Notice Board.

(*b*) The ALTAR SACRISTY should be a fair sized room, apart by itself, but as near the Sanctuary as possible, and connecting with the Priest's Sacristy. The Altar Sacristy should contain:

1. A good sized press for Frontals and Super-Frontals, Lenten Veils, Dossals, Funeral Palls, etc.
2. A built-in cupboard for Cassocks, Cottas, Albs, etc.
3. A basin fitted with tap and drain, leading into the mother earth, known as a Piscina.
4. A filter to supply pure water for the Holy Eucharist.
5. A small press to hold Candles, Incense, Censer, Cruets, Bread Canister, Lavabo-Bowl, and Spoon.
6. A small Notice Board.

(c) The WARDEN'S VESTRY: This room is used primarily for the transaction of Church business. Every parish Church should have such a room, adjoining the Church building proper. This vestry should contain:

1. Comfortable chairs.
2. A double desk for the use of the Clerk and the Treasurer.
3. A small safe to contain Church documents, etc.
4. Map of parish and pictures of parochial interest.
5. Church and civil kalendars.
6. A small shelf for books of this character:
   a. A copy of the Constitution and Canons of the last General Convention.
   b. A copy of the Constitution and Canons of the Diocese.
   c. Church Manual of the Diocese.
   d. A Church Annual.
   e. Copy of Legislative Acts affecting the Church.
   f. Reference books on canon law.

(d) The CHOIR VESTRY should be large enough to hold a good sized choir. It should be long rather than wide, so that the Choir can form in line in a convenient and dignified manner, previous to entering the Church for Divine Service. This vestry should connect with the Priest's Sacristy. It should contain:

1. Large built-in cupboards, with separate compartments for each member of the Choir, to hold cassock and cotta.
2. A pigeon-hole cupboard with doors for holding music (flat), and one without doors to hold Church Hymnals.
3. A basin with running water, soap, towels, etc.
4. A piano for rehearsals.
5. A portable blackboard for use at rehearsals.
6. The necessary number of chairs.

7. A desk for the Choirmaster's personal use.
8. An arrangement to hold Processional Crosses, Banners, etc.
9. A Notice Board, with arrangement to indicate Processional Hymn.

Notes on Altar Work

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IT should always be remembered that the greatest thought should be exercised in the care of the Sanctuary, not only in the matter of its decorations, but also in its arrangements. Everything connected with it, the Altar, Gradines, Altar Steps, Predella, Credence, etc., should be kept thoroughly clean.

The PEDE-CLOTH is a carpet or fine rug on the Altar Steps. The PREDELLA or footpace is the uppermost step of the Altar, forming the surface upon which the Altar stands. The SEDILIA are the seats for Priest, Deacon, and Sub-Deacon, placed on the south side of the Sanctuary.

While at work in and about the Church, and especially in the Sanctuary, do not talk more than is absolutely necessary. Under no circumstances should conversation take place in any part of the Church proper.

Great care should be taken that nothing is set upon the Altar, save the Sacred Vessels and the Missal Desk with Missal upon it. The Altar Cards are set upon the Altar, but rest against the Gradine.

Altar Vestments should be changed and the Altar made ready at least one half hour before the Service is to begin. There should be no sign of confusion or haste.

The Crucifix or Cross, Candlesticks, Vases, etc., should be handled with a clean cloth and not with bare hands. When the ornaments of the Altar are not in use, they should be put away in their proper places, in white or red canton flannel bags.

When Altar flowers are removed from the Gradines, the water in which they have been placed should be poured on the mother earth.

When removing the Fair White Linen from the Altar, bring the ends together into the midst of the Altar, the one on the Epistle side first. Then fold again in like manner, bringing the folds already made into the midst of the Altar. Fold once more in like manner and then make the final fold,—seven in all.

When vesting the Altar, the Fair White Linen should be laid in the midst of the Altar and then carefully unfolded. The Protector, Cere, and Linen Cloths should be laid and removed in this manner.

The Fair White Linen should be lightly brushed with a camel's hair brush each day, after the last Celebration of the Holy Eucharist.

When finding the lessons appointed for Matins, Evensong, or any choir office, always find the New Testament lesson first, placing the marker on the right hand page, *one leaf after* the lesson appointed to be read. Then find the Old Testament lesson, leaving the Bible open at that place, with the marker on the left-hand page, *one leaf before*. If this is done, the markers will not cover any part of the prescribed lesson to be read, and will not be in the way of the reader.

It will be found convenient to keep the Purificators in a small box in one of the drawers of the linen press.

The Candles should be kept in a special drawer or cupboard by themselves. The stubs and all refuse wax should be saved in a separate box, and may often be remelted and used again.

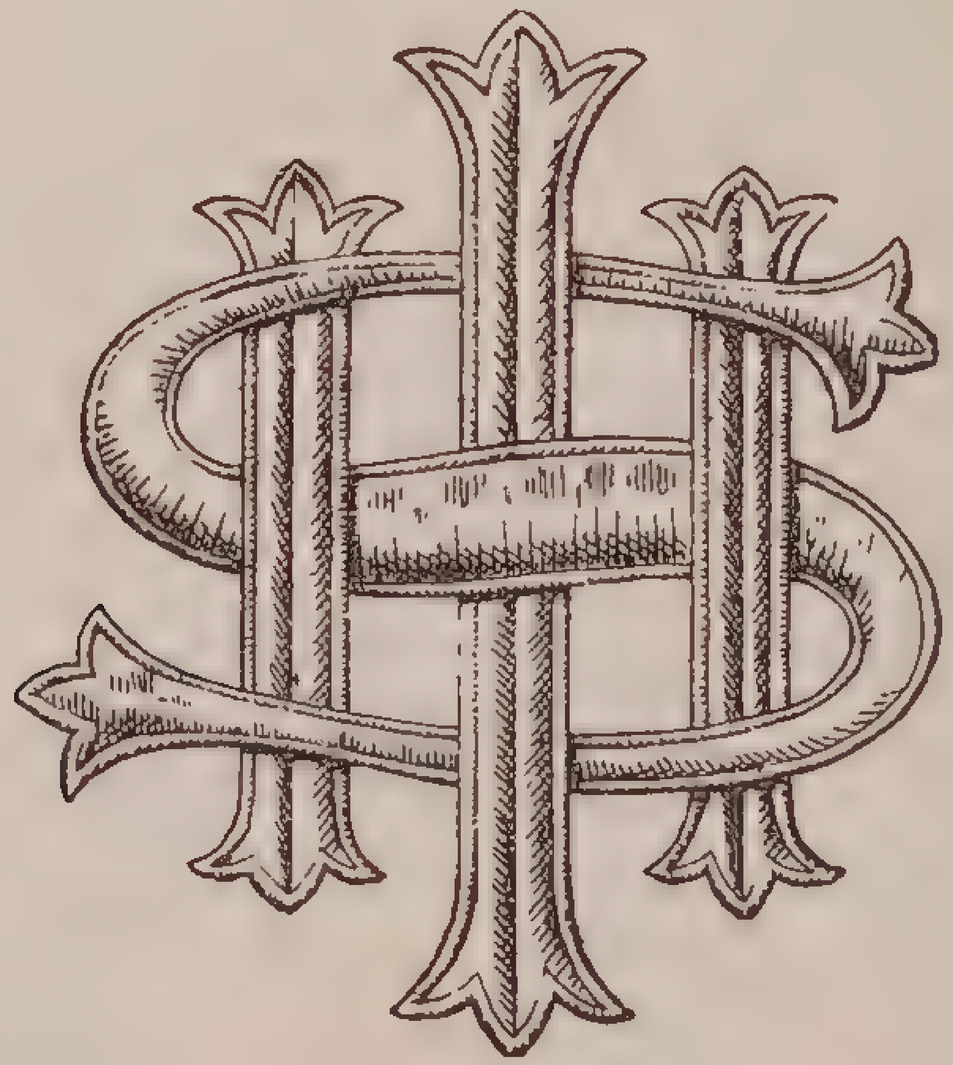
The drawers of all Vestment and Linen Presses should be so arranged that each drawer will hold its own belongings nicely, "A place for everything and everything in its place."

Before making the Altar Linen, the linen should be

shrunk, especially for the Fair White Linen. The edges of the linen should be finished with hems sewed in the fine hemming stitch, not hemstitched. No thread of the linen should be broken.

Special attention should be given to the proper cleansing of all the Altar Linens, especially to those which come in direct contact with the Chalice and Paten. These linens should be rinsed in clear water before being regularly washed, and the rinsing water poured into mother earth. No starch or bluing should be used.

The Eucharistic Vestments should be spread upon the Vesting Table in the following manner: First the Chasuble, front downward; on the Chasuble arrange the Maniple, Stole, and Girdle, so as to form the monogram. On these place the Alb, and on top of all lay the Amice with strings crossed.



Only those who are members of the Altar Guild should perform the duties of the Guild. If one is prevented from doing assigned work, it is best to exchange with some other *member of the Guild*, rather than to ask one who is not **a member.**

All Vestments, Altar Vessels, Candlesticks, Crucifix, Cross, Service Books, Incense, Linens, etc., used in the Church and in the services, should be blessed by a Bishop or Priest before being used. Suitable benedictions may be found in *The Priest's Prayer Book.*

Remember always how blessed a privilege it is to share in the care of Sacred things.

Remember to use the private prayer, on leaving the Sanctuary, provided elsewhere in this book.



Colors

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THE colors used by the Church for the Sacred Vestments are: White, Red, Green, Violet, Black.

WHITE is used on all festivals relating to our Lord, such as Christmas, Epiphany, Easter, etc.; the festivals of the Holy Angels, the Blessed Virgin Mary, and of those Saints who were not also Martyrs; at Patronal, Dedication, and Harvest festivals; at Confirmations and Weddings. White is generally significant of joy, and also symbolizes the spotless purity of JESUS, the purity of the angels, and the white robes of the Saints. (Yellow was very generally used for Confessors.)

RED is used at Whitsuntide, when it typifies the cloven tongues of fire which descended upon the Apostles; and on the Feasts of Martyrs, when it signifies the blood which was shed for Christ. (A deep blood red, with black orphreys, was generally used for Passiontide.)

GREEN is used for the long season of Trinitytide, and for the period between the octave of Epiphany and Septuagesima, on all days which are not feasts or fasts. It is the ordinary color of nature, significant of the bountiful providence of GOD.

VIOLET is used during Advent, Septuagesima, and Lent, on Vigils, Ember Days, and the Rogation Days. It signifies penitence, sorrow, and watchfulness.

BLACK is only used on Good Friday, and at Offices for the Dead. It signifies the deepest grief and death.

Notes on the Church Year

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ADVENT

THE Altar and other parts of the Church should be adorned in a very simple manner. Flowers should not be used except on Festivals and the Third Sunday in Advent (*Gaudete*).

CHRISTMAS-TIDE

The decoration of Churches with evergreens at Christmas-Tide is derived from the rites of natural religion. Christmas-Tide ends with the Octave of the Epiphany, and all special decorations for the season should be removed after the Octave Day. If the evergreens become shabby or faded, they should be removed after the Epiphany (Jan. 6th). They may be kept up until the Feast of the Purification (Feb. 2d), but it is not advisable that perishable matter should be allowed to remain so long in Churches.

FEAST OF THE PURIFICATION

The Purification of the Blessed Virgin Mary (Feb. 2d), is a double feast, observed partly in memory of the Virgin's purification, which she observed according to the Law, though she needed it not; but chiefly in memory of our Lord's presentation in the Temple, which the Holy Gospel for the day commemorates. Candles are sometimes blessed and distributed, and are carried in procession on this day, in allusion to the words of Simeon, at the presentation, "To be a LIGHT to lighten the Gentiles." For this reason, this Feast is called Candlemas.

LENT

Except on Festivals, Mid-Lent Sunday (*Laetare*), Maundy Thursday, and Easter Even, there are not to be any flowers on the Altar.

PASSION-TIDE

Before the first vespers of Passion Sunday, *All* the Crosses, images of our Lord, and sacred pictures, throughout the Church, should be covered with violet veils. They should remain veiled until Holy Saturday (except the Altar Cross on Maundy Thursday), even should the Feast of the Patron, or Title, or of the Dedication of the Church, occur. The reason for this is that Holy Church draws our attention away from everything, except our Blessed Jesus, whose sufferings we commemorate.

PALM-SUNDAY

The Altar Cross and other Crosses remain veiled in violet.

The Altar should be adorned with large and small branches of palm, between the Candlesticks.

Before the early Celebration of the Holy Eucharist, the branches of palm to be blessed by the Celebrant should be placed on a small table, standing on the floor of the Sanctuary near the Gospel side of the Altar, and should be covered with a white linen cloth.

MAUNDY-THURSDAY

The High Altar should be vested in white and adorned in the most beautiful manner. The Holy Eucharist should on this day be celebrated with all possible solemnity. The Violet Veil on the ALTAR CROSS should be replaced with a white Veil. The Candles should be of white wax. Additional Lights and white flowers are permissible.

After the Holy Eucharist, the Altar is stripped of all Vestments and Ornaments, except the Cross which should then be re-veiled in violet. The Altar should be reverently washed. If the Altar cannot be conveniently laid bare, it is usual to cover it with a Black Frontal.

GOOD FRIDAY

There is no celebration of the Holy Eucharist on this day, because the Eucharist, being chiefly a service of joy, the Church has not thought it proper to celebrate the Holy Sacrifice on Good Friday, the day of desolation and grief.

The Altar Cross, if convenient, should be of wood, and is to be covered with a Black Veil. The other Crosses in the Church remain veiled in violet.

If the Office Lights are retained on the Gradines, they should be furnished with candles of yellow or unbleached wax.

EASTER-EVEN

The Altar Cross should be re-veiled in Violet, and this will be the color of the Vestments.

The Office Lights will be refurnished with candles of white wax. The Altar Cloths will be restored to the Altar.

If the Paschal Candle is to be used, it should be placed in its Candlestick on the Gospel side of the Altar, and blessed before the Eucharist, on this day. It is lighted at the first Evensong of Easter.

The Crosses, images of our Lord, sacred pictures, etc., throughout the Church, should be unveiled and the Altar prepared for Easter, before the first Evensong of Easter.

EASTER-TIDE

For Easter, the Queen of Feasts, the Altar will be adorned in a festive manner, and the day will be celebrated with all the joy and splendor possible. White flowers only should be placed on the Gradines.

The Paschal Candle is lighted for the Holy Eucharist, Matins, and Evensong, on all Sundays and Holy Days, beginning with the first Evensong of Easter, and continuing until the Eucharist of the Ascension.

ASCENSION-TIDE

White flowers only should be used. At the conclusion of the Gospel for the Day, the Paschal Candle is extinguished, and removed at the conclusion of the service.

WHITSUN-TIDE

Red peonies are suggested for this season, especially if they can be had for Whitsunday.

SPECIAL OFFICES

At Baptisms, two Stoles should be laid out, Violet and White. Lights should be used at Baptisms, Confirmations, and at Marriages. At Burials, on each side of the Bier should stand three tall, lighted, unbleached wax tapers, about four feet high. These are the MORTUARY CANDLES. The color employed at Baptisms, Confirmations, and Marriages should be White; at Burials, Black or Violet, but White only in case of children seven years or under.

The Feast of the Patron is that of the Saint after whom the Church is named, i. e., St. John, St. Mary, St. David.

The Feast of the Title is that of the Mystery, Place, or Event after which the Church is named, i. e., the Incarnation, Calvary, the Epiphany.

The Feast of the Dedication is the anniversary of the day on which the Church was consecrated.

These important festivals should be thought of and observed annually by every Parish Church. The color of Vestments will in most cases be White.

The Altar should be adorned and made beautiful for those HOLY DAYS OF OBLIGATION which ordinarily occur on week days, viz., the Feasts of the Circumcision, Jan. 1st, The Epiphany, Jan. 6th, The Annunciation, Mar. 25th, The Ascension, Movable; and All Saints', Nov. 1st. Where they can be had, white flowers only should be used.

Christian Symbols

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AGNUS DEI: The Lamb is the chief emblem of Our Blessed Lord, who was called by St. John Baptist "the Lamb of God, that taketh away the sins of the world." A Lamb carrying the Cross with a scroll attached, symbolizes Christ as the Paschal Lamb and denotes His Divine Humility.



ALPHA AND OMEGA: These are the first and the last letters of the Greek alphabet. The Church has from very early times made use of these two letters in her decorations. They symbolize Christ, with reference to Rev. I, 8, "I am Alpha and Omega, the beginning and ending, saith the Lord."



ANCHOR: This denotes the confidence, hope, and security of the Christian, "amid the many storms of this mortal life." The Anchor is the emblem of Hope; the Cross, of Faith; the Heart, of Charity.

ARCH: The Arch is a sign of aspiration, personal effort, and spiritual growth. The pointed arch has been used in ecclesiastical architecture from very early times.

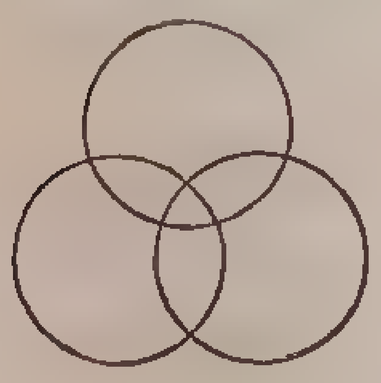
ARK: This is a type of the Catholic Church. As Noah was saved in the Ark by water, so we are saved, entering into the Church by the Sacrament of Holy Baptism.

ARROWS: are symbolical of martyrdom.

BANNERS: are used in processions as symbols of the spiritual warfare of Christ's Soldiers and Servants. They bear appropriate devices for every Festival or Saint's Day.

BOOK: An open book signifies the Word of God, or perfect intelligence.

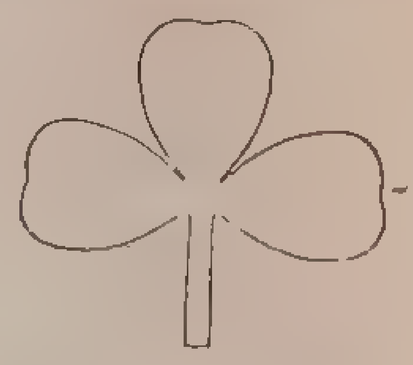
BREAD: is the emblem of life and a symbol of the Eucharistic Bread. It is represented at Harvest Festivals by ears of wheat, which refer to the source of the Bread, which, when consecrated, becomes the "Body of our Lord Jesus Christ." "I am the Living Bread which came down from heaven" (St. John VI, 51).



CIRCLE: This has neither beginning nor ending, and therefore is a most fitting symbol of God. Three circles intertwined signify God as Trinity.

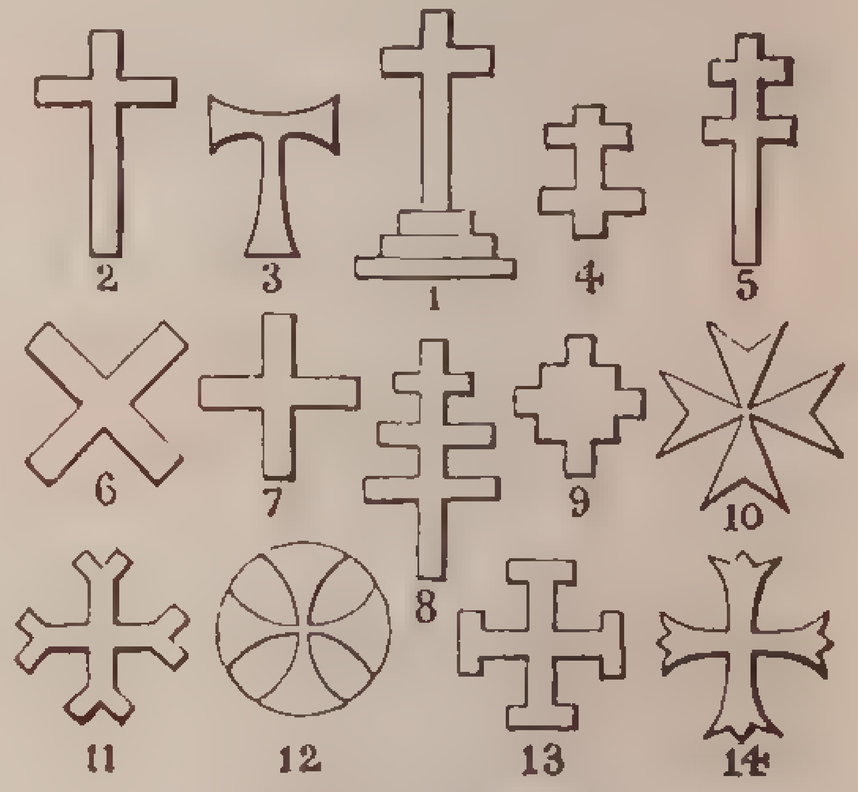
CLOSED ROLL: Signifies prophecy.

CLOVER LEAF: The clover leaf with its three symmetrical leaves is an emblem of the Holy Trinity.



COCK: is a symbol of watchfulness and vigilance.

CROSS: This is the sign of the Christian and is the emblem of Faith. The Cross is our banner, our standard, our safeguard, and our strength. "God forbid that I should glory, save in the Cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world" (Gal. VI, 14). Crosses are placed on Church buildings, on Towers, Spires, etc., being the special symbol of the Christian Religion. The Cross on the Church proper marks it as the throne of our Lord, the special place of His Presence with His people upon earth. The four arms of the Cross denote the four points of the compass indicating that the Gospel is to be carried to all quarters of the earth.



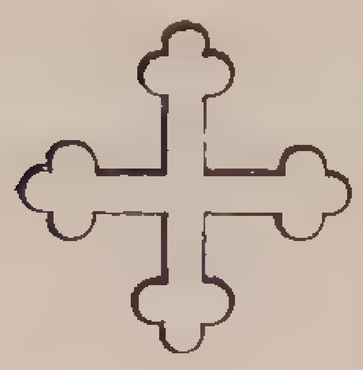
Forms of Crosses.

1. Cross of Calvary. 2. Latin cross. 3. Tau-cross (so called from being formed like the Greek letter *τ*, *tau*), or cross of St. Anthony. 4. Cross of Lorraine. 5. Patriarchal cross. 6. St. Andrew's cross, or crux decussata. 7. Greek cross, or cross of St. George, the national saint of England. 8. Papal cross. 9. Cross nowy quadrant. 10. Maltese cross, the badge of the Knights of Malta. The eight points of this form of cross are said to symbolize the eight beatitudes (Mat. v.). 11. Cross fourchee. 12. Cross formy or patté. 13. Cross potent, or Jerusalem cross. The four conjoined crosses are said to be symbolical of the displacement of the Old Testament by the Cross. 14. Cross flory.

"Cross of Christ, Star of Grace,
O'er the high and holy place,
Like the light of Jesus' face,
So divine!

"For love of what thou art,
My best and chosen part
I hail thee in my heart—
Blessed Sign!"

Crosses are of two principal types, from which a large variety proceed. These types are the Latin Cross, used by the Western Church, and the Greek Cross, used chiefly by the Eastern Church.



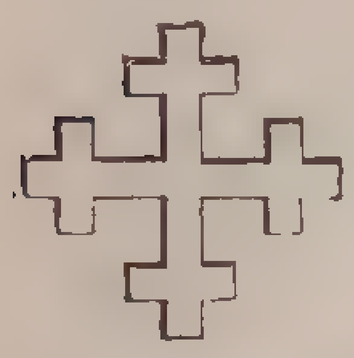
In addition to the Crosses shown above the following Crosses are those most in use for Church Decorations:

CROSS BOTONEE or Trefflée (Cross Trefoil) is a Greek Cross with the ends of the corners triple leaved.

CALVARY CROSS is called also the Passion Cross and is raised on three steps which signify Faith, Hope, and Charity. Charity is represented by the lowest step, which rests on the earth, because that virtue is the foundation of all others; Hope rests on Charity; Faith supports the Cross itself.



CELTIC CROSS: is a type bearing at the juncture of the two arms a disk or a circle. This Cross is said to be the earliest form of that symbol known in Great Britain and Ireland. It is of a peculiarly beautiful form.



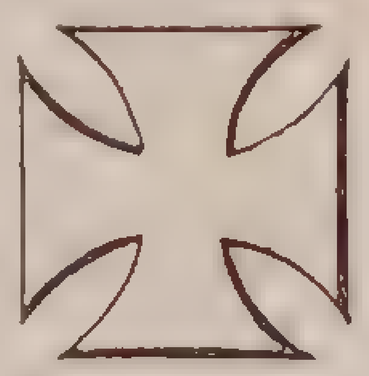
CROSSLET is formed of four Latin Crosses, meeting in the center, foot to foot, forming a square.

FLEURY is a Greek Cross, having a fleur-de-lis issuing from each of its four arms.

GREEK CROSS consists of four arms, all of equal length and thickness. It is the Cross of St. George, the patron Saint of England, because he is supposed to have been an Eastern Bishop. The Greek Cross is thus borne on the National flag of England in *GULES* (red) on a white ground.

LATIN CROSS consists of four limbs; the lowest, called the foot, is longer than the two arms joined together; the summit is the length of one arm; the arms are of equal length to each other. All the limbs are of the same thickness and breadth.

MALTESE: This is the Cross worn by Knights Hospitalers or Knights of St. John of Jerusalem. Its eight points represent the eight beatitudes.



PATTEE: This Cross is used very often in ecclesiastical printing. It resembles the Cross of St. John. If the lines are inwardly curved, it is called a Pattée Concave; if outwardly, Pattée Convex.

POTENT, or Cross of Jerusalem, is formed of four Tau Crosses joined by the foot of each. It is a Greek type of Cross.

ST. ANDREW'S CROSS is a Cross of martyrdom and emblem of humility. St. Andrew, condemned to be crucified, and deeming himself unworthy to die on a Cross of the same form as that on which his Master had suffered, besought his executioners to make his Cross of another shape, and thus died on

the one now known by his name. It is the national Cross of Scotland, whose patron Saint is St. Andrew.

TAU CROSS: It is a Latin Cross without the summit. It therefore forms the Greek letter T (*Tau*), from which it is named. This Cross is also called an Egyptian Cross; St. Anthony's Cross; and Cross Crutched or Potent—Potent being the old English word for a Crutch. It is the Cross in the O. T. on which Moses is represented as lifting up the brazen serpent in the wilderness. It is the symbol of eternal life. "And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; that whosoever believeth in Him should not perish, but have eternal life" (St. John III, 14).

CROWN: is a symbol of the reward given to those Christians beyond the grave, who have been faithful to their religion. "Be thou faithful unto death, and I will give thee a crown of life" (Rev. II, 10). The Crown radiated is a good emblem for Ascension Day, when our Lord as Victor entered into His Glory.



DOVE: The Dove represents the Holy Ghost, who in this form descended upon our Lord at His Baptism at the river Jordan (St. Matt. III, 16). With an olive leaf in its mouth, the Dove signifies peace, a signification derived probably from the return of the Dove to the Ark with the olive leaf, after the Flood.

DRAGON: It is the emblem of sin and death, and may not be used as a decoration of the Church.



EAGLE: The Eagle is a common emblem found in Churches and denotes inspiration. Many lecterns are so made that the part holding the Holy Bible is of the shape of an eagle with spreading wings. As the eagle flies the highest of all birds, it symbolizes the flight of the Gospel message over the world. The Eagle is also an emblem of St. John, who in his Gospel bears us as on an eagle's wings to behold the majesty and Divine Nature of Christ, and to comprehend the higher and sacramental teaching of Him, who is the word and Wisdom of God. [See EVANGELISTS, FOUR.]



EQUILATERAL TRIANGLE: Perhaps this is the most common emblem of the Holy Trinity.

EVANGELISTS FOUR: Represented by symbols following.

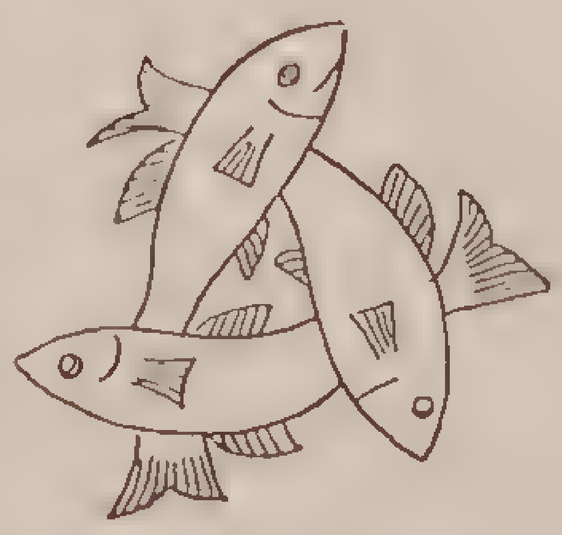








FISH: This is a very ancient symbol of Christ. The word "fish" is, in Greek, *Ichthus*. These letters ("ch" standing as one and "th" as another) are each initials of the five words, *Jesous Christos, Theou, Vios, Soter*: Jesus Christ, the Son of God, the Saviour. Three fishes are sometimes united in the form of a triangle, and are the emblem of Holy Baptism. The conventional Fish is nearly always drawn in an oval form.



GLORY: A Glory proper consists of rays surrounding both head and frame. Rays surrounding only the head are called nimbus; surrounding the whole form they are called an aureole. The halo is a circle or disk of light represented as surrounding the head only.

GRAPES: symbolize the bounty of the Creator; and are also a symbol of the Eucharistic wine.

HAND: The Hand symbolizes God the Father's creative power and boundless gifts.

HART or HIND: These are symbols of solitude and purity.

HEART: This is the emblem of charity.



I. H. S.: This common symbol does NOT mean, "I have suffered." The three letters are the initials of *JESUS HOMINUM SALVATOR;* "Jesus Saviour of Men." The original use of I. H. S. is derived from the first three letters of the Greek word for *Jesus*, I. H. S., being equivalent to I. E. S.

I. N. R. I.: These are intials of the Latin version of the "accusation" over the Head of Jesus upon the Cross, *JESUS NAZARENUS REX JUDAEORUM* ("Jesus of Nazareth, the King of the Jews.")

KEYS: The keys are an emblem of ministerial authority. Their appropriateness comes from our Lord's words to St. Peter and afterwards to all the Apostles, that He would establish His Church and give unto them the keys of the kingdom of Heaven.

LAMP: is an emblem of active piety. "Let your light so shine before men" (St. Matt. V, 16).

LIGHT: is the symbol of holiness and joy; darkness the sign of sin and misery (St. John iii, 19, 21.)

LILY: Because the lily springs from a decaying bulb, and because of its special purity, it was used from very early times as an emblem of the Resurrection.

LION: It is a symbol of our Lord; called in Rev. V, 5, the "Lion of the Tribe of Judah." The Winged Lion refers to St. Mark, Evangelist, and testifies to the fact that he proclaims very distinctly the royal dignity of Christ, the lion being the King of Beasts. [See EVANGELISTS, FOUR.]

OLIVE BRANCH: is an emblem of Peace and Concord.

OX: The Ox refers to St. Luke, Evangelist. It was used in Jewish sacrifices and was assigned to St. Luke, as he dwells particularly on the sacrificial aspect of our Lord's Atonement, and on His Divine Priesthood. [See EVANGELISTS FOUR.]

PALM: It is the sign of Saintship and of Victory. Rev. VII, 9.

PELICAN: is a symbol of our Saviour. This bird was fabled in ancient times to have pierced her own breast, in order to feed her young with her blood. Thus the Pelican symbolizes the Blood of Christ, shed on Calvary, which gave life and immortality to all mankind who believe.

PHOENIX: There is an ancient story among oriental nations, that speaks of the Phoenix as rising into new life from ashes, among which this strange bird had been burned. In this way, the Phoenix became an emblem of the Resurrection.

POMEGRANATE: is an emblem of the future life and immortality. Pomegranates were ordered to be embroidered upon the Priest's robe, Exodus, 28, 33; and a network of pomegranates was placed on the pillars of the Temple, I Kings, VII, 18.

R. I. P.: These are the initials of the Latin, *Requiescat in pace* - i. e., May he (or she) rest in peace.

SACRED NAME: The Greek words for JESUS CHRIST. Ἰησοῦς Χριστός

SERPENT: This is an emblem of sin and evil. It cannot be admitted as a decoration of the Church.

SEVEN LAMPS: These are depicted to represent the Seven Spirits of God. "There were seven lamps of fire burning before the throne, which are the Seven Spirits of God" (Rev. IV, 5.)

SHELL: A shell symbolizes pilgrimage. An Escallop Shell was formerly the badge of a Pilgrim to the Holy Land.

SHIELD: This will remind us how "the Lord our God is a sun and a shield," a protection in every time of trouble and danger. We all need to carry the "Shield of Faith."



SHIP: This is another emblem of the Church, suggesting the thought of our being out on a tossing sea in this world, in danger from storms and tempests and safe only in the Catholic Church. The body of the Church building is called the Nave, from *NAVIS*, Ship.

SKULL: This denotes penance.

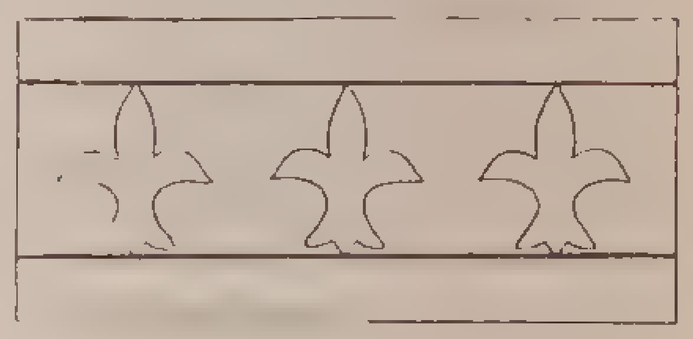
STAR: The Star is a symbol of the Redeemer's Birth, and is especially appropriate for Christmastide and Epiphany. The five-pointed star is called the Pentalpha, because it contains five Alphas. The seven-pointed star signifies the number of perfection.

SWORD: It is an emblem of St. Paul, the instrument of his martyrdom, and therefore a symbol of the same.



THREE NAILS: These are a symbol of the Crucifixion of our Lord, and are frequently intertwined with the Crown of Thorns. Sometimes five crosses are used as another symbol of the Crucifixion, as on the Fair White Linen, and refer to the five wounds made in the Sacred Body of Jesus on the Cross.

TORCH: This is an emblem of Christian faithfulness, and constancy.



TREFOIL: is a beautiful and natural emblem of the Three in One. The Trefoil is occasionally placed under a Triangle, as a symbol of the Unity of the Godhead.

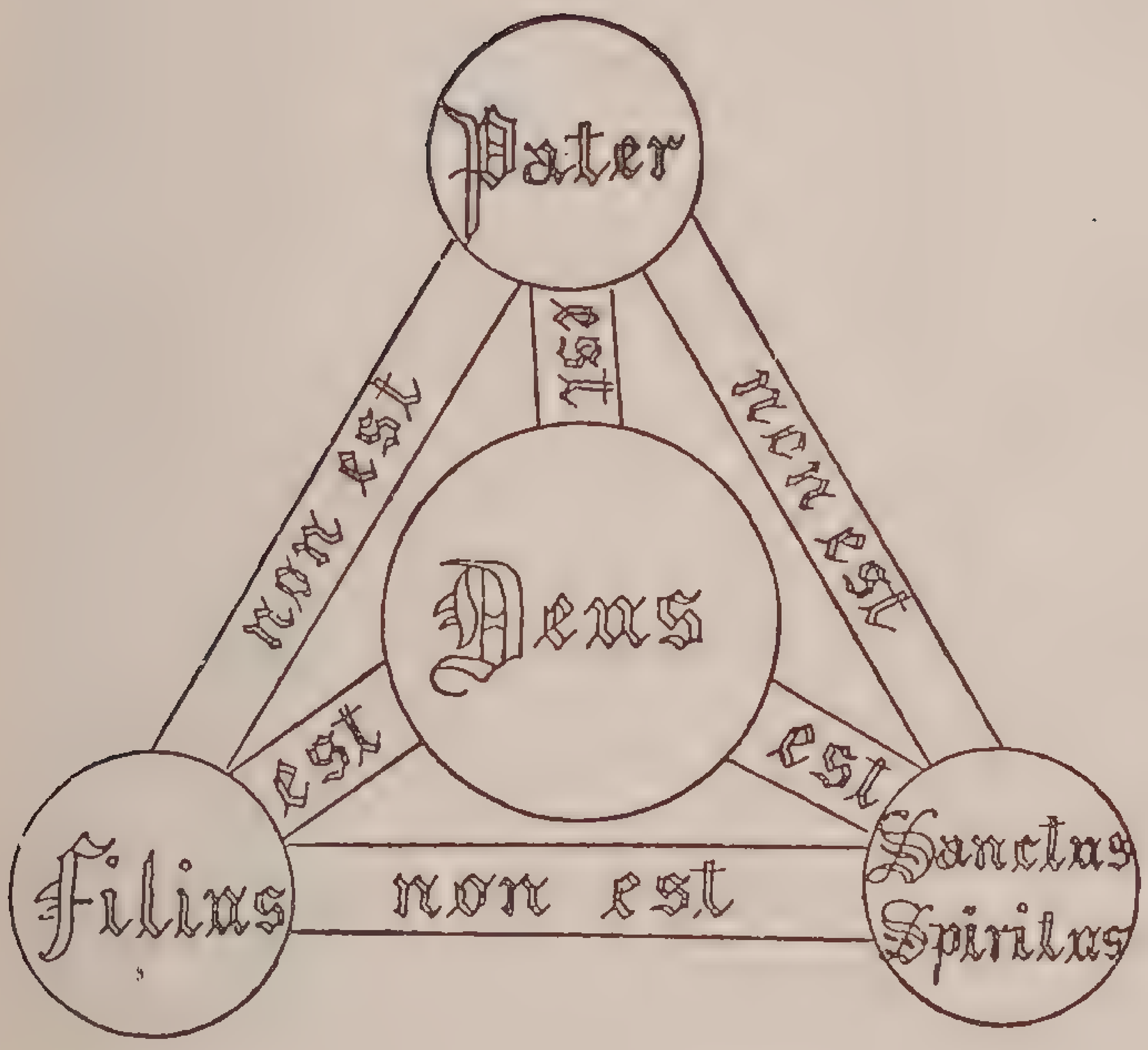
VINE: This is sometimes used on the Fair White Linen, embroidered at the ends. It is a symbol of the Saviour. "I am the Vine; ye are the branches" (St. John XV, 5). When the Vine is worked with wheat, it refers to the Body and Blood of our Lord Jesus Christ. The Vine is also an emblem of abundance.

WATER: signifies purification and regeneration.

WINGED ANGEL: The Angel with a man's face denotes St. Matthew, Evangelist and Apostle, because he chiefly dwells in his Gospel on the Human Nature of Christ. [See EVANGELISTS, FOUR.]

X. P.: These are two Greek capitals, equivalent to *ch.* and *r.*, the first three letters of the word *Christ*. This is the oldest known symbol for our Lord, being found on relics of the Second Century. It is termed the *Chi Rho*.




Pater
non est
Deus
non est
non est
non est
Filius
non est
Sanctus Spiritus

Floral Emblems *

✢

OF these, the most remarkable is the PASSION FLOWER —the common blue one. Its leaves are thought to represent the head of the spear by which Our Blessed Lord's side was pierced; the five points, the five sacred wounds; the tendrils, the cords which bound Him; the ten petals, the ten faithful Apostles omitting the one who denied Him (St. Peter) and the one who betrayed Him (Judas); the pillar in the center is the Cross; the stamens, the hammers; the styles, the nails; the circle around the pillar, the crown of thorns; the radiance, the glory. It is used on Holy Thursday.

The FLEUR-DE-LIS, or conventional form of the LILY, is the symbol of the Blessed Virgin Mary, adopted in the Middle Ages. It is also an emblem of purity. It is always placed by the medieval painters in the hand of the Angel Gabriel, and sometimes in the hand of the Infant Saviour, and of St. Mary.

LILIES OF THE VALLEY are the floral emblem of Our Lord. "The Rose of Sharon" and "The Lily of the Valley" are emblems of humility.

The ROSE is an emblem of Our Saviour.

The LAUREL is an emblem of Victory and Glory, also of constancy, as the leaf changes only in death.

IVY denotes immortality.

The STAR OF BETHLEHEM is the emblem of the Advent and Epiphany.

The SNOWDROP and MARIGOLD are emblems of the Blessed Virgin, and of Purity and Truth.

The VIOLET is an emblem of Modesty.

The PANSY (heart-shaped) of Charity.

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*Reproduced from *Church Decoration*, by the kind permission of Messrs. E. P. Dutton & Company of New York.

LILIES, WHITE CARNATIONS, and ROSES are flowers for Easter and other Festivals.

WHEAT, BARLEY, GRAPES, etc., for Harvest Festivals.

Devotions

✣

Office for the Admission of an Acolyte*

In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

℣ Lord, I have loved the habitation of Thy house;
℟ And the place where Thine honor dwelleth.
℣ O send out Thy light and Thy truth;
℟ And bring me unto Thy holy hill.

To the Candidate

PRIEST: Do you desire to become an Acolyte of this parish?

ANS.: I do.

PRIEST: Will you faithfully fulfill the duties of that office?

ANS.: I will, by God's help.

PRIEST: (N) I receive and admit you an Acolyte of this parish. May you serve faithfully at the Altar, and ever love the peace and beauty of God's Holy House. Amen.

℣ I will go unto the Altar of God;
℟ Even unto the God of my joy and gladness.
℣ Prosper Thou the work of our hands;
℟ O prosper Thou our handiwork.
℣ The Lord be with you;
℟ And with thy Spirit.
Our Father, etc.

Heavenly Father, who hast called this Thy Servant to special ministry in Thy House, teach him to understand Thy holy service; help him to fulfill it always with reverence and care; and give him the graces of humility and holy zeal; through Jesus Christ our Lord. *Amen.*

Grant to us, Lord, we beseech Thee, the spirit to think and do always such things as are right; that we, who cannot do any thing that is good without Thee, may by Thee be enabled to live according to Thy will; through Jesus Christ our Lord. *Amen.*

Blessed, praised, and adored be Jesus Christ upon His throne of glory, in the most holy Sacrament of the Altar, and in the hearts of His faithful people! *Amen.*

---

*Compiled by the author.

Office of Admission to an Altar Guild*

In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

℣ We wait for Thy loving kindness, O God,
℟ In the midst of Thy Holy Temple.
℣ This is none other but the House of God:
℟ This is the Gate of Heaven.
℣ Lord, I have loved the habitation of Thy House:
℟ And the place where Thine honor dwelleth.

PRIEST: What is thy desire?

Ans.: I desire to be admitted into the Altar Guild of St. ....., and to share in the works and devotions of its members.

PRIEST: Dost thou promise to conform to the Rules of the Guild, so long as thou shalt continue a member?

Ans.: I do, by God's help.

℣ The Lord be with you.
℟ And with Thy Spirit.
℣ Let us pray.

Our Father, etc.

Give ear, O Lord, to our prayers, and vouchsafe to bless this Thy servant, whom we design to receive in Thy Holy Name to a share in all spiritual blessings, and to the companionship of the Altar Guild of St. .....; and grant that by Thy grace she may lead a godly life in Thy Church, advancing in holiness; and, assisted by the prayers of this Guild, may obtain everlasting life; through Jesus Christ our Lord. *Amen.*

I receive and admit thee N into the fellowship of the Altar Guild of St. ..... and to a share in its blessed privileges and duties. In the Name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

---

*Arranged by the Compiler.

Litany of the Altar*

For an Altar Guild

✠

In the Name of the Father, and of the Son, and of the Holy Ghost.
Amen.

O God the Father, Creator,
HAVE MERCY UPON US

O God, the Son, Redeemer,
HAVE MERCY UPON US

O God the Holy Ghost, Sanctifier,
HAVE MERCY UPON US.

O Holy Ghost, eternal Spirit, through whom Christ our Priest and Victim offered Himself without spot to God,
HAVE MERCY UPON US.

O Holy Ghost, by whom we have been brought out of darkness and error into the clear light and true knowledge of God, and of His Son Jesus Christ,
HAVE MERCY UPON US.

O Holy Ghost, by whom the whole body of the Church is governed and sactified,
HAVE MERCY UPON US.

O Holy Ghost, who didst strengthen us with Thy sevenfold gifts in the Sacrament of Confirmation,
HAVE MERCY UPON US.

O Holy Ghost, by whom the love of God is shed abroad in our hearts,
HAVE MERCY UPON US.

We beseech Thee to hear us, O Lord, and to make us constant in faith, hope, and charity; giving us perseverance in all virtue, and resolution never to offend Thee.
JESU, HEAR AND SAVE.

Make us always to hold fast the doctrines of Thy Church; and to be diligent and faithful in all pious customs and holy duties.
JESU, HEAR AND SAVE.

Grant that our whole work may always be done in an humble and quiet spirit, that we may glorify God in devout care for the holy things of His Sanctuary.
JESU, HEAR AND SAVE.

*Arranged by the Compiler.

Preserve and increase in us faith, reverence, and devotion to the blessed Sacrament of the Holy Eucharist.

JESU, HEAR AND SAVE.

Grant unto us the precious and heavenly fruits of this most Holy Sacrament, that by means of the merits of Thy Passion, we may come to the enjoyment and refreshment of eternal life.

JESU, HEAR AND SAVE.

Let nothing separate us from Thee, O Blessed Jesus, and from the unity of the One, Holy, Catholic, and Apostolic Church; that we may faithfully serve Thee now and evermore.

JESU, HEAR AND SAVE.

That it may please Thee, after this life to bestow upon us the state of joy, bliss, and happiness, with all Thy blessed saints, in Thy heavenly kingdom.

JESU, HEAR AND SAVE.

O Lamb of God, who takest away the sins of the world;

GRANT US THY PEACE.

O Lamb of God, who takest away the sins of the world;

HAVE MERCY UPON US.

Our Father, etc.

O Lord, Jesus Christ, who dost condescend to make our Churches Thy Dwelling Place, and our Altars the Throne of Thy Sacred Presence, in the Blessed Sacrament of Thy Love; Accept, we pray Thee, the services of the Altar Guild of this parish, and grant to its members such reverence of mind and purity of heart in adorning and making ready Thy Sanctuary, that they may truly please Thee, and by Thy mercy may finally enter into the Heavenly Temple not made with hands, which needs no adorning: where Thou, with the Father and the Holy Ghost, ever reignest, One GOD, blessed forever. *Amen.*

The Blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always.

Amen.

Additional Prayers and Intercessions

✠

For Members of Altar Guilds

Private Prayer after Work

(To be used on leaving the Sanctuary)

O God, bless and accept the work of my hands and of all who minister to Thee in the care and adornment of Thy Sanctuary. Bless and hallow them who love the beauty of Thy House, that Thy Holy Name may be glorified; through Jesus Christ, Thy Son, our Lord. *Amen.*

For the Altar Guild

Almighty God and Heavenly Father, look down with mercy and favor on this parish and people; direct and bless our labors, and graciously accept the work of our hands. Grant us a pure intention of heart and a steadfast regard to Thy glory; the privilege of laboring for Thee here on earth, and the bliss of serving Thee in Heaven, for the sake of Jesus Christ our Lord and Saviour. *Amen.*

O Lord Jesus Christ, who didst accept the ministry of faithful women during Thy earthly life; We pray Thee to accept and bless the work which this Altar Guild undertakes in the care of Thy Sanctuary. Grant to us a spirit of reverence for Thy House and Worship, Thy Word and Sacraments, and preserve in purity and holiness our souls and bodies as living Temples of Thy presence; to whom with the Father and the Holy Spirit be all praise and honor, now and forever. *Amen.*

For All Workers in the Church

For the Church

O Lord, we beseech Thee to visit with Thy grace and heavenly benediction Thy Holy Catholic Church in this land. Give to our Bishops and Priests, wisdom and holiness and unwearied zeal for souls. Forgive the sins of Thy people, and bestow upon us the increase of faith, hope, and love. Grant us to be all of one heart and one mind, that we may diligently do Thy will and show forth Thy glory before all the world; through Jesus Christ our Lord. *Amen.*

For the Parish Priest

O God the Holy Ghost, who art the Giver of all good gifts; grant unto our Priest and Rector the Spirit of Wisdom, that he may instruct Thy flock with the words of eternal truth and the Spirit

of Holiness; that he may go before them, and lead us into those heavenly pastures, where, with the Father and the Son, Thou livest and reignest forever and ever. *Amen.*

For the Parish

O Almighty and everlasting God, the never-failing Saviour of those who believe, we beseech Thee to bless our parish in its life and work. Fill it more and more with Thy life. Shield it from all error, ignorance, pride, and prejudice. Guard it, day by day, from distractions from without and dissensions from within. Make all of one heart, in love to each other, and in devotion to Thee; and of one purpose in all our efforts to serve Thee. Bless each department in its special kind of ministry; and grant that we may continue Thine forever, and daily increase in Thy Holy Spirit more and more, until we come unto Thine everlasting Kingdom; through Jesus Christ, our Lord. *Amen.*

"Cleanse Us O Lord"

Cleanse us, O Lord, and keep us undefiled, that we may be numbered among those blessed ones, who having washed their robes and made them white in the blood of the Lamb, stand before Thy Throne and serve Thee day and night in Thy Holy Temple; through Jesus Christ our Lord. *Amen.*

For Increase of Reverence Towards the Blessed Sacrament

O God, who in the Blessed Sacrament of the Altar hast bequeathed to us a perpetual memorial of Thy Passion, grant us so to venerate the mysteries of Thy Body and Blood, that we may perceive within ourselves the fruits of Thy redemption; Who livest and reignest with the Father and the Holy Ghost, one God, world without end. *Amen.*

For the Faithful Departed

Be mindful, O Lord, of the souls of Thy servants, of this parish, who have gone before us with the sign of faith, and who sleep the sleep of peace; to these, O Lord, and to all who sleep in Christ, we pray Thee to grant a place of refreshment, light, and peace; through Jesus Christ our Lord. *Amen.*

LET all mortal flesh keep silence, and with fear and trembling
stand;
Ponder nothing earthly-minded, for with blessing in his hand,
Christ our God to earth descendeth, our full homage to demand.

King of kings, yet born of Mary, as of old on earth he stood,
Lord of lords, in human vesture—in the Body and the Blood—
He will give to all the faithful his own self for heavenly food.

Rank on rank the host of heaven spreads its vanguard on the way,
As the Light of Light descendeth from the realms of endless day,
That the powers of hell may vanish as the darkness clears away.

At his feet the six-winged seraph; cherubim with sleepless eye,
Veil their faces to the Presence, as with ceaseless voice they cry,
Alleluia, alleluia, alleluia, Lord most high.

Amen.

—*Liturgy of St. James.*

LAUS DEO.



Index

✠

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